d. 436.

SINGING OF PSALMES

A GOSPEL-ORDINANCE.

OR

A TREATISE,

WHEREIN

Are handled theſe Particulars:

1. *Touching the Duty it ſelfe.*
2. *Touching the Matter to be Sung.*
3. *Touching the Singers.*
4. *Touching the manner of Singing.*

By JOHN COTTON, Teacher of the Church at *Boſton* in *New-England.*

LONDON,
Printed for *J. R.* at the *Sunne* and *Fountaine* in *Pauls*-Church-yard: and *H. A.* at the *Crowne* in *Popes-Head-Alley.* 1650.

SINGING
OF
PSALMES
IN GOSPEL-ORDINANCE,
OR
A TREATISE,
WHEREIN
Are handled these Particulars:

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]

By JOHN COTTON, Teacher of the Church at [illegible] in New England.

LONDON,
Printed for J. R. at the [illegible] and Fountain in [illegible] Church-yard: and H. [illegible] the Crown in [illegible] Hall-[illegible]. 1650.

OF THE SINGING OF *PSALMES.*

CHAP. J.

Propounding the ſeverall Queſtions about it; and handling the Firſt.

TO prevent the godly-minded from making melody to the Lord in Singing his Praiſes with one accord (I meane with one heart, and one voyce) Satan hath mightily beſtirred himſelfe, to breed a diſcord in the hearts of ſome, by filling their heads with foure heads of ſcruples about the Duty.

1. *Touching the Duty it ſelfe of ſinging Pſalmes with lively voyce*, whether there be any ſuch Worſhip at all now to be allowed and practiſed in the dayes of the New Teſtament.?

2. *Touching the matter to be ſung*, whether Scripture *Pſalmes* penned by *David, Aſaph, Moſes, Solomon, Hezekiah, Habakkuk, Zachary, Simeon, Deborah, Mary, Elizabeth*, or the like: *Or ſongs immediately indited by ſome perſonall ſpirituall gift of ſome Officer, or Member of the Church*?

3. *Touching the Singers*, If vocall ſinging may be allowed,

Who muſt Sing?
1. Whether one for all the reſt, the reſt onely ſaying Amen? or the whole Congregation?
2. Whether women as well as men, or men alone?
3. Whether carnall men and Pagans, as well as Church-members and Chriſtians?

4. *Touching the manner of ſinging*; Whether the *Pſalme* may be ſung, either { 1. *In Meeter Deviſed*? 2. *In Tunes Invented*? 3. *In Order*, after the Reading of it?

For the firſt Queſtion, wee lay downe this Concluſion for a Doctrine of Truth; *That ſinging of Pſalmes with a lively voyce, is an holy Duty of Gods Worſhip now in the dayes of the New Teſtament.* When we ſay, ſinging with lively voyce, we ſuppoſe none will ſo farre miſconſtrue us, as to thinke wee exclude ſinging with the heart; For God is a Spirit: and to worſhip him with the voyce without the Spirit, were but lip-labour: which (being reſted in) is but loſt labour (*Iſa.*29.13.) or at moſt, profiteth but little, 1 *Tim.*4.8. But this wee ſay, As wee are to make melody in our hearts, ſo with our voyces alſo. In oppoſition to this, there be ſome *Anti-pſalmiſts*, who doe not acknowledge any ſinging at all with the voyce in the New Teſtament, but onely ſpirituall ſongs of joy and comfort of the heart in the word of Chriſt.

¶ 1. *Proofe for the Truth.*

The firſt proofe for the truth *is taken from the Commandement of the Lord by Paul*, who inſtructeth and exhorteth the *Epheſians, To ſpeake one to another in Pſalmes and Hymnes and ſpirituall Songs*, λαλοῦντες ἑαυτοῖς ψαλμοῖς, &c. *Epheſ.*5.19. And ſo in *Col.*3.16. *Teaching and admoniſhing one another in Pſalmes, Hymnes*, &c. which cannot be done without lively voyce. And ſo in 1 *Cor.*14. 15,16. The Apoſtle commandeth the Church of *Corinth, that ſuch as ſing in the Church, ſhould not onely ſing in the Spirit, but with underſtanding alſo*: that is, not onely with their own underſtanding (for all that ſung with the Spirit did ſo) but with the underſtanding of the hearers, that ſo he that occupied the place of the unlearned, might be edified, and ſay, Amen, at ſuch giving of thankes. Whence it followeth unavoydably, That ſinging of *Pſalmes* is not onely a making of melody to the Lord with inward grace in the heart, but alſo *with lively and audible voyce*, which is the point in Queſtion.

"*Obiect.* 1. This place in the *Corinths* maketh nothing to the "cauſe in hand; For theſe *Corinthian* Pſalmes, were not the *Pſalmes* "of *David*, nor ſung by the whole Congregation, much leſſe in "Meeter and Tunes deviſed by men, as ours be; but they were ſpi-

"rituall

"rituall ſongs, immediately inſpired and endited by the Holy "Ghoſt, and ſung onely by him that received that gift, as the "Spirit gave him utterance.

Anſw. Neither did wee alledge the place, to prove the ſinging of *Davids* Pſalmes, by the whole Congregation in ſuch like Meeter and Tunes as ours be. Theſe poynts doe all of them belong to the other Queſtions, which follow to bee handled (God willing) in their place. But to this purpoſe we alledge the place, *That ſinging of Pſalmes in the New Teſtament, is to be diſpenſed in Chriſtian Churches, not onely with inward grace in the heart, making melody to the Lord; but alſo with outward audible lively voyce:* which is the very point in hand, and which this commandment of the Apoſtle doth clearely demonſtrate.

"2. *Object.* The Apoſtle to the *Epheſians* and *Coloſſians*, doth "not ſay, Sing one to another in *Pſalmes*, but ſpeake or preach one "to another; or in other words, *Teach and admoniſh one another*, "The *Pſalmes* dwelling in their hearts, they were to diſpenſe them "in a way of Teaching and Admoniſhing. But as for ſinging hee "maketh no mention of that, untill he came to teach them the "manner of diſpenſing the words of Chriſt unto God in the end of "the verſe. And then indeed hee teacheth them to ſing in the Spi-"rit, making melody with grace in the heart unto God.

Anſw. Such as tremble at the word (as the framer of this objection profeſſeth himſelfe to doe,) they ſhould rather bow their judgements and practiſe to Scripture and language, then bow the ſence of Scripture to their owne conceptions againſt the language of Scripture. It is one thing, to *ſpeake one to another in Pſalmes, and Hymnes, and ſpirituall ſongs*, as is done in ſinging, another thing to preach and teach one another, out of Pſalmes, and Hymnes, and ſpirituall Songs. It is true, they were to *Teach and admoniſh one another* out of the *Pſalmes*, and the ſcope of *Paul* will reach that. But if *Paul* had only meant that, to wit, That they ſhould teach and preach one to another out of the *Pſalmes*, he would not have ſaid, Speake yee one to another in *Pſalmes*, or with *Pſalmes*: but out of the *Pſalmes* or from the *Pſalmes*; for ſuch is the language of the Holy Ghoſt in expreſſing ſuch a duty. *Paul* is ſaid to have expounded, and teſtified, and perſwaded the *Jewes* out of the Law of *Moſes*, and out of the Prophets, *Acts* 28.23. So *Philip* is ſaid to

begin to Preach Jesus to the Eunuch, ἀπὸ τῆς γραφῆς ταύτης, from that Scripture in *Isaiah*, or at that Scripture, *Act.*8.35. He did not Preach Jesus to him in speaking that Scripture.

" *Object.* If that speaking of the *Ephesians* one to another in " *Psalmes*, did not hold forth their expounding and preaching in " *Psalmes* one to another, but onely the bare reading or singing the " letter of the *Psalmes*, This were such a service wherein there is " nothing of Christ held forth externally. I speake not of the mat- " ter of the *Psalmes*, (which is full of Christ, as other Scriptures:) " but of the outward manner of dispensing it. There is nothing " held forth in the singing of it after the usuall manner, but what " nature and art may attaine unto. There is no exercise of any " spirituall gift held forth in it, as is in all other administrations, " which Christ hath ordained.

" 2. Besides, as such a singing is not a gift of Christ, so neither " doth it tend to the glory of Christ. The Church not edified by " it: else a Pagan singing with us, might edifie the Church.

" 3. From both these, it appeareth, That such singing of *Psalmes* " tendeth to the dishonour of Christ: seeing it holdeth forth ex- " ternally no more, then what a carnall man (a man out of Christ) " yea a Pagan might expresse.

Answ. 1. Singing of Psalmes holdeth forth as much of Christ externally, as reading of the Word, or as the hearing of it read or preached, or as the falling downe upon our knees in prayer, and saying, *Amen*, in the end of it. For though the Word, when it is publiquely read, ought also to be opened after the reading: yet the very reading of it, is it selfe an Ordinance, and is not without a blessing to the faithfull reader or hearer of it, no more then other Ordinances. Or else there would be some Ordinances of God like unto humane Ceremonies, empty and beggarly.

Answ. 2. Morall duties, even in Pagans, may edifie the Church, as *Abimeleths* reproofe of *Abraham* and *Sarah*, Gen.20.Pro.9,10.

Answ. 3. Singing of Psalmes is accompanied and blessed of God (by his grace) with many gracious effects, above nature or art; As 1. It allayeth the passions of melancholy and choler, yea and scattereth the furious temptatians of evill spirits, *1 Sam.*16.23. Whence also it helpeth to asswage enmity, and to restore friendship and favour, as in *Saul* to *David*. It was not the sound of *Da-*

vids

vids Harpe that could have this power, either over the evill ſpirit, or over the ſinfull paſſions of *Saul* himſelfe, if the ſound of the Harpe had not been quickned and enlived, as it were by a ſpirituall ſong, and by the Spirit of God breathing therein.

2. Singing of a ſpirituall ſong, prepareth to propheey, by miniſtring the Spirit, 2 *King*.3.15. *Whileſt the Minſtrell played, the hand of the Lord* (that is, his Spirit) *came upon Eliſha*: The Minſtrells playing, if it had not been accompanied with a ſpirituall ſong, it could not have conveyed ſuch a ſpirituall bleſſing. In 1 *Sam*.10.5,6. they could not be ſaid (as there they be) *to have propheeied with Harpes and Vialls*, unleſſe they had ſung ſome holy ſongs, together with their playing on Inſtruments. For Prophecy is an unterance onely of the word of God, and of the things of God contained in it; which Inſtruments without voyce cannot doe. Nor had their playing with Inſtruments been a means of conveying the Spirit to *Saul*, had not their voyces concurred and ſung with their Inſtruments.

3. Singing of Pſalmes honoureth God with our glory, *Pſal*.108.1. & *Pſal*.57.7,8. Where *Davids* glory being diſtinguiſhed not onely from his Harpe, but from his heart, it cannot fitly be underſtood of any other member, but his tongue, by which he was wont in ſinging to glorifie God.

"*Object*. Theſe gracious effects and fruits of ſinging Pſalmes, "doe plead as much for ſinging and playing with inſtruments, as "for ſinging with voyces.

Anſw. 1. This laſt effect of ſinging to the glory of God with our glory, is peculiar onely to ſinging with our tongues.

Anſw. 2. Suppoſe it were true, that theſe effects of ſinging Pſalmes did plead as much for ſinging and playing with Inſtruments, as ſinging with voyces; yet evident it is, that ſinging with voyces had the preheminence, as that which uttering the word of God, did chiefly utter the Spirit of God breathing in it. And withall evident likewiſe it is, that it is no impeachment to an Ordinance, that the outward diſpenſing of it may be performed by nature and art: but notwithſtanding that, it may be accompanied of God with a ſpirituall bleſſing.

Anſw. 3. Singing with Inſtruments was typicall, and ſo a ceremoniall worſhip, and therefore is ceaſed. But ſinging with heart

and voyce is a morall worſhip, ſuch as is written in the hearts of all men by nature: As to pray in diſtreſſe, ſo when we are mercy, and have cauſe of ſolemne thankeſgiving unto God, then to ſing Pſalmes, which the Holy Ghoſt by the Apoſtle *James* approveth and ſanctifieth, *Jam.*5.13. Or ſuppoſe ſinging with Inſtruments were not typicall, but onely an externall ſolemnitie of worſhip, fitted to the ſolace of the outward ſences of children under age, (ſuch as the *Iſraelites* were under the Old Teſtament, *Gal.*4.1,2,3.) yet now in the growne age of the heires of the New Teſtament, ſuch externall pompous ſolemnities are ceaſed, and no externall worſhip reſerved, but ſuch as holdeth forth ſimplicitie, and gravitie; nor is any voyce now to be heard in the Church of Chriſt, but ſuch as is ſignificant and edifying by ſignification, (1 *Cor.*14. 10,11,26.) which the voyce of Inſtruments is not.

*Anſw.*4. It is an honour to Chriſt, and to his grace, not onely when we hold forth ſpirituall gifts, but alſo when wee performe Chriſtian duties. And duties performed in Faith (without which prayer it ſelfe is not accepted) they goe not without a ſpirituall bleſſing, though Nature and Art might performe the ſame for the outward worke. The Trayling of the weapons of the *Iſraelites*, and their Military March, both in ſilence and ſhouting, about the walls of *Jericho*, was no greater worke externally, then carnall men and Pagans might have performed as well as *Iſraelites*; but this being done by *Iſraelites* in faith and obedience to Gods command, it was mightie through God to caſt downe the high and ſtrong walls of *Jericho*, Joſh.6.13.14,15,16,20. And the Apoſtle looking at this and the like Precedents, ſetteth forth Faith as that which is prevalent and effectuall in both Teſtaments, howſoever the worke or worſhip be externall, *Heb.*11.30. In like manner is it with the reading of the Word, and the hearing of it, as alſo the ſilent joyning in Prayer, and concluding it with *Amen*, though all theſe be ſuch duties as Nature and Art may performe the outward worke of them: yet when the people of God doe performe the ſame in the faith of Chriſt, and in the obedience of Gods command, they find a gracious bleſſing of God. Yea carnall and prophane perſons and Pagans, though they cannot expect the like bleſſing from their empty outſide performances; yet they ſometimes taſte more ſweetneſſe and enlargement therein, then fleſh and bloud could

could imagine, 1 *Sam.*10.5,6. *Saul* joyning with the Prophets in their holy melody found another Spirit coming on him, which alſo argueth (by the way) that the joyning of prophane and carnall hypocrites in ſuch ſpirituall ſongs, doth not evacuate the bleſſing of God to his people, but rather reach forth ſome ſpirituall bleſſing, (though common) to ſuch carnall hypocrites.

"*Object.* It may be in the old Teſtament, ſuch an outward wor-"ſhip as Nature and Art could accompliſh, might be allowed and "bleſſed of God: But now in the New Teſtament, as God is a Spi-"rit, ſo he alloweth and bleſſeth no worſhip, but what is diſpen-"ſed in Spirit and Truth.

Anſw. God was a Spirit in the old Teſtament, as well as in the New; nor did he then allow and bleſſe any worſhip, but what either was performed in Spirit and Truth, or did convey Spirit and Truth. Albeit more externall rites in worſhip were then appointed, then in the New Teſtament are now continued; for which end Chriſt alledgeth thoſe words in the place in *John*, to which you allude: But nevertheleſſe, though Chriſt have not limited his worſhip to any certain place now, as then (which was the point Chriſt there ſpeaketh to;) nor doth he reſt in externall performance; yet evident it is, God hath appointed in theſe dayes of the Goſpel ſundry externall worſhips now as well as then, (and the ſame in both Teſtaments to be performed in Spirit and Truth;) as hearing and reading the Word, kneeling in Prayer, and ſaying *Amen*; All which Nature and Art may performe as well as the ſinging of Pſalmes with vocall melody.

Chap. II.

Propounding and clearing the ſecond Proofe for ſinging Pſalmes with lively voyce.

The ſecond Proof is taken from the examples of Chriſt himſelf, and of his Saints and Diſciples in the New Teſtament.

Chriſt himſelfe with his Diſciples ſung a Pſalme or an Hymne together in the end of the adminiſtration of the Lords Supper, *Matth.*26.30. And *Paul* and *Silas* are ſaid to have

ſung

ſing a Pſalme in the Priſon, ſo as the *Priſoners heard them*, Acts 16.25. Now if in ſinging they had onely ſpiritually rejoyced, and not expreſſed their joy and their ſong in audible and lively voyce, the Priſoners could not have heard them. The ſtranger doth not know nor meddle with the ſpirituall joy of the heart, *Pro.*14.10.

"*Object.* 1. The place in *Math.*26.30. may as well be tranſlated "They prayſed God, as they ſung an Hymne.

Anſw. Though the meaning be, they praiſed God, yet the word implyeth, they praiſed God with an Hymne; for it is improper in that language to tranſlate the word to Praiſe (whether God or man) but either with a Song, or with a Poeme. It is more probable, then any reaſon can wave, that Chriſt and his Diſciples did ſhut up the Lords Supper with ſinging one of their Hebrew Pſalmes; as the *Jewes* were wont to ſhut up their Celebration of the Paſſeover (as their own Records tell us) with ſinging *Pſalme* 111. with the five other Pſalmes next following together. But all that I now intend, is to ſhew that Chriſt and his Diſciples ſang together, and therefore with the voyce as well as the heart.

"*Object.*2. They might be ſaid to ſing together, if one alone ſing "and the reſt ſaid Amen, in the cloſe: as men may be ſaid to pray "together, where one alone ſpeaketh, and the reſt conſent.

*Anſw.*1. True: but then one at leaſt ſpeaketh with an audible and lively voyce, though the reſt doe not. And that's enough to cleare the point in hand, that ſinging in the New Teſtament, conſiſteth not onely in making melody with grace in the heart, but alſo in ſinging to the Lord with lively voyce.

Anſw. 2. If the Diſciples did not joyne in ſinging that Hymne, but onely by ſilent conſent, they might as well be ſaid, To have taken the bread, and bleſſed it, and broken it, and diſtributed it, (and ſo the wine;) for all this Chriſt did with their ſilent conſent. But what Chriſt did alone is expreſſly recorded, as done by himſelfe: when it cometh to the ſinging of the Pſalme, that is recorded as done by them in the Plurall number, *When they had ſung an Hymne, they departed into the Mount of Olives*: They that departed into the Mount of Olives, they ſung the Pſalme. Now it was not Chriſt alone, but the whole eleven Diſciples with him that departed into the Mount of Olives. And therefore it was Chriſt with his Diſciples that ſung the Pſalme together.

"*Object.*3.

" *Obiect.* 3. Againſt the proofe from *Acts* 16. 25. It is not ſaid " (ſay ſome) that *Paul* and *Silas* ſung the *Pſalmes* of *David* or " *Aſaph*, much leſſe with Meeter and Tunes deviſed by men. Had " they ſo done, the Priſoners that heard them might have ſung " for the outward diſpenſation ſuch a ſong of praiſe to God, as " well as they.

Anſw. Wee doe not alledge this Example of theirs (as hath been often ſaid in like caſe before) to prove they ſang any *Pſalme* of *David*, though it ſtand with good reaſon, that they joyning together in ſinging, did rather ſing a Pſalme (or Hymne) knowne to them both, then any new Song deviſed by either of them; But what Pſalmes are to be ſung is another Queſtion, which (by the helpe of Chriſt) wee ſhall ſpeake to in the ſequell. Neither doe we alledge their Example to prove, they ſang in a deviſed Meeter or Tune. For themſelves being Hebrewes, it is likely they ſang the Hebrew Songs in the tunes of the Sanctuary, but that alſo is another Queſtion, of which we are to ſpeake in his place, when wee come to it. All that we gather from this place now, is, no more then the words doe plainly hold forth, that they ſung an Hymne to God, not onely with inward melody of grace in their hearts, but alſo with outward melody of the voyce; for elſe the Priſoners could not have heard them.

" Againſt this; it is of no force to obiect (as ſome doe) that if " they had ſung any of the *Pſalmes* of *David* or *Aſaph* with an " audible voyce, then the other Priſoners alſo might have joyned " with them, and have worſhipped (externally at leaſt) as well " as they.

For the anſwer is plaine and ready: Firſt, the Priſon was in *Philippi*, a City of *Macedonia*, conſiſting partly of a Colony of the *Romans*, partly of the *Grecians*: no *Jewes* at all are mentioned to be Inhabitants there, much leſſe Priſoners at that time. And for Pagans to joyne in ſinging Hebrew Songs, in Hebrew verſes and tunes, it ſeemeth to be farre beyond either their skill, or devotion.

Secondly, ſuppoſe the Priſoners had been *Jewes* (of which there is no hint at all in the Text,) and ſuppoſe thoſe Priſoners hearing the melody of *Paul* and *Silas*, and knowing the Song, had joyned in the outward ſinging of it, and that without any grace in their hearts (none of all which things appeare in the ſtory) yet ſuppoſe

all this; ſhall the unbelieſe of thoſe *Jewes* make the holy worſhip of theſe Apoſtles, and their faith to God, or the faith of God to them, of none effect? *Paul* renounceth and abhorreth ſuch carnall reaſonings, *Rom.*3.3.

CHAP. III.

Propounding, and clearing the third Proofe, for ſinging Pſalmes *with a lively voyce.*

A Third proofe of this truth, *is taken from the Prophecies of the old Teſtament, foretelling and perſwading ſuch a duty in the Now,* Iſa. 52.8. with the voyce together ſhall they ſing. And that is foretold of the times, *when the feet of the Meſſengers of glad tydings ſhal be beautiful, who ſhall ſay unto Zion, Thy God reigneth.* Which *Paul* explaineth of the times of the Goſpel, *Rom.*10.14. *Pſal.*100.1. *Make a joyfull noyſe unto the Lord all yee Lands:* and verſ.2. *Come before his preſence with ſinging.* All yee lands, implieth the Nations of the Gentiles, as well as of the Jewes; which pertaineth to the times of the *New Teſtament*; So that now all are exhorted to ſing before the preſence of God, with a lowd noyſe or voyce.

So *Pſal.*95.1. *O come, let us ſing unto the Lord: let us make a joyfull noyſe to the rock of our ſalvation.* And *ver.*2. *Let us make a joyfull noyſe unto him with Pſalmes.* Which Pſalm the Apoſtle himſelf interpreteth to be meant of the times of the Goſpel. Which is the more to be obſerved, becauſe the Pſalmiſt, exhorting to the holy and reverent performance of the ordinary duties of the Sabbath, he mentioneth firſt thankeſgiving in ſinging of *Pſalmes* with a loud voyce, and the Reaſons thereof, *verſ.* 1. to 5. And then ſolemne Prayer with the reaſons thereof, *verſ.* 6,7. and then faithfull attention to the preaching of the Word on that day, not hardning their hearts againſt it, through unbelieſe, in the end of *ver.*7. and *verſ.*8. to 11. *To day if yee will heare his voyce harden not your hearts.* And this day, the Apoſtle interpreteth to be meant not of the 7.th day of reſt from the Creation; nor of the day of reſt, wherein *Joſhua* gave the people inheritance and reſt in *Canaan*; but of the day of

reſt

reſt in the New Teſtament, *Heb.* 4. 3, to 9. Whence the Apoſtle inferreth, That there is remaining to us another Sabbatiſme, or day of reſt, now in the dayes of the Goſpel, different from the ſeventh day of reſt, kept in regard of Gods reſt from the Creation, and different from the day of reſt in *Joſhuahs* time: but the day of reſt remaining to us, he declareth to be that day wherein the Lord Jeſus entred into his reſt. And that was our Lords day, which *David* (ſo long before) foretold ſhould be celebrated with ſolemne Prayer, preaching and hearing the Word, and ſinging of Pſalmes, and that with a joyfull noyſe.

"*Object.* 1. Though *David* exhorteth all Lands to ſing to the "Lord with a loud noyſe, it doth not appeare wee ſhould make "ſuch a manner of loud noyſe, as our forme of ſinging is, no more "then ſuch a loud noyſe, as was made in *Davids* dayes, *with ten* "*ſtringed Inſtruments*; for ſo the Lord was to be praiſed. I doe ac- "knowledge from theſe Texts, That it is the duty of all thoſe who "are called to the knowledge of the Truth, when they doe come "before the Lord, not to come before him with ſorrow and ſad- "neſſe, and with a dejected ſpirit, but with a ſinging; or elſe, they "diſhonour the Lord Jeſus, the ſpirituall chiefe ſinger, author of "their new Song. But although this prophecy doth foretell of the "joyfull approaching of the ſpirituall worſhippers before the "Lord; yet it bindeth them no more to make ſuch a noyſe, as the "ſinging booke teacheth, then the trees are to clap their hands, as "*Iſaiah* prophecieth; or as the new Converts are bound to come "with externall ſinging, when they come to joyn themſelves with "the Church, *Iſai.* 51. 11. And as for ſuch a manner of noyſe, as is "made in our mixed Aſſemblies, the Pſalme ſpeaketh nothing to it.

Anſw. The manner of noyſe which is made by ſinging in our Aſſemblies, it pertaineth not to the preſent Queſtion in hand: and therefore we referre it to the ſequell. The Queſtion now is, whether in the dayes of the New Teſtament, we are to ſing the praiſes of God, with a loud voyſe, or noyce? And for this we alledge, beſide the Text in *Iſaiah*, the Prophecies of *David*, who foretelleth, and exhorteth *all Lands* (at leaſt the Churches and people of God *in all lands*) *To make a joyfull noyſe unto the Lord, to make a joyfull noyſe unto him with Pſalmes, to come before his preſence with ſinging*, *Pſal.* 100. 1, 2. & *Pſal.* 95. 1, 2.

" Yea but this bindeth us no more to make ſuch a manner of " loud noyſe, as our forme of ſinging is, then to make ſuch a loud " noyſe, as was made in *Davids* dayes, *with ten ſtringed Inſtru-* " *ments*; for ſo the Lord was to be praiſed.

Anſw. So the Lord was to be praiſed? Praiſed *with ten ſtringed Inſtruments*: When was he ſo to be praiſed? In *Davids* dayes? True: And therefore it was the dutie of all the people in any *land*, that became Proſelytes to the Church of *Iſrael* in the dayes of *David*, and during all the time of the Temple worſhip, to come before the Lord, not onely with the loud noyſe of ſinging Pſalmes, but of playing *with Inſtruments*. But after the dayes, not onely of *David*, but of the Temple, and that worſhip be paſt, in the day when our Jehovah (the Lord Jeſus) hath entred into his reſt, in the day of our Lord, when he commandeth us not to harden our hearts, but to heare his voyce, to fall downe and worſhip before him in prayer, (both which are to be performed every Lords day) he then commandeth us *to come and ſing unto the Lord, to make a joyfull noyſe to the rock of our ſalvation, and to make a joyfull noyſe unto him with Pſalmes*, Pſal. 95. 1, 2. Here is now no mention of making a joyfull noyſe with Inſtruments, but *with Pſalmes*. And therefore the making a joyfull noyſe *with Pſalmes* doth ſtill continue, even on our Lords dayes: when making a joyfull noyſe *with Inſtruments* continueth not, but is laid downe in ſilence: ſave onely ſo farre as it is kept alive in the antitype, the affections of our hearts (our Præcordia) making melody with the ſongs and profeſſions of our lips, and with the gracious and peaceable converſation of our lives.

" When you acknowledge it to be the dutie of ſuch as are called " to the knowledge of the Truth, to come before the Lord, not " with ſorrow and ſadneſſe, and with a dejected ſpirit, but with " ſinging.

What ſinging doe you meane? If you meane onely the gracious rejoycing of the heart, that indeed, though it be requiſite to avoyd hypocriſie, yet it is not compleate to reach the full extent of the dutie, the dutie of making a *joyfull noyſe with Pſalmes*. Our chiefe Singer (of whom you ſpeake,) when he ſet the Lord, and his own death and reſurrection before his face, (which he was to undergoe for our ſakes) he was not onely glad in his heart, but his glory

alſo

also (that is, his tongue) rejoyced in *singing a Psalme* at his last Supper, *Psal.* 16.8,9. with *Math.*26.30. And therefore it will be a discord from the practise of our chiefe Singer, and so a dishonour to him, if our hearts sing with joy, but our glory (to wit, our tongues) be mute with silence. Say not then, as you doe;

"We are no more bound to make a loud noyse with our voyces,
"then the trees are to clap their hands, (as *Isaiah* prophecieth)
"or then the new Converts were to come with externall singing
"of Psalmes *Isai.*51.11.

For in so saying, you will not avoyde the authoritie of the Commandement, nor the necessitie of that dutie of singing. For when God redeemed his people out of the Captivitie of *Babel*, not onely their hearts (the hearts of them who were returning to *Zion*) were filled with rejoycing, but even their tongues also with singing, *Psal.*126.1,2. And though the Trees cannot be said in proper speech to clap their hands, (for they have no hands to clap) yet common sense will easily tell you, that there is a Mataphor either in clapping of hands, or in the trees. If trees be taken properly, then clapping of hands is put (by a Metaphor) for the flourishing fruitfulnesse of the trees of the field, which (by the blessing of God) is wont to follow the prosperitie of the Church, in such aboundance, that their boughes and branches shall clap and dash themselves and their fruite one upon another, whereby (as by hands) they reach forth refreshing and food to the children of the Church. But if Trees be put by a Metaphor for trees of righteousnesse, (as the Saints are so called, *Isa.*61,3.) then they shall *clap their hands, and shout for joy, and sing aloud*, (expressing externall signes of comfort) *to behold and consider the wonderfull goodnesse of the Lord*, to themselves and their brethren. And so in the same verse, *Isai.*55.12. when the *Mountaines and hills* are said to break forth before the Saints *into singing*, if there be not a Metaphor in *singing* then *Mountaines and hills* are put (by a Metaphor) for Princes and men of high degree, (as *Psal.*72.3.) which shall give example to others in holy rejoycing, and particularly in singing praises to the Lord. So that these Texts in *Isaiah*, which you thought might excuse you from singing with the voyce, (which *David* exhorted to be done with a loud voyce) they will not exempt you at all from this duty, but rather bind you the stronger to it. And there-

fore looke as when *David* ſaith; *I cryed to the Lord with my voyce*, (*Pſal.*3,4.& 77.1.) a man ſhall detract from his meaning, that ſhall ſay, he cryed onely to God with his heart: So when *David* exhorteth the Gentile Churches *to make a joyfull noyſe unto God with Pſalmes*; you doe detract in like ſort from his meaning, when you make his meaning to be, not that wee ſhould ſing unto God with our voyces, but that we ſhould onely make melody to him, with grace in our hearts. Such detracting from the Word is alike diſallowed, and accurſed of God, as is adding to the Word.

" *Object.* 2. Singing of Pſalmes with the voyce, is but a type of "ſinging Pſalmes with grace in the heart.

Anſw. 1. No Scripture ſpeaketh of it as a type: nor doth any evidence of reaſon ſo declare it.

2. You might as well ſay, that Praying with the voyce was a type of praying with the heart, and ſo is now aboliſhed.

3. If ſinging of Pſalmes with a loud noyſe, had been a typicall worſhip, *David* would not have exhorted us to the practiſe of it on the Lords day of the New Teſtament, *Pſal.*95.1,2.7.

4. Chriſt and his Apoſtles would not have uſed it in the Lords Supper, which is a feaſt of the New Teſtament; *Mat.*26.30. nor would *Paul* and *Silas* have uſed it *in priſon* among the Gentiles, *Acts* 16.25.

5. The light of Nature, which is never wont to teach us types and ſhadows, doth as well teach us to praiſe God in ſinging with our tongues, in times of our rejoycing, as to cry to God with our voyces in times of our diſtreſſes.

CHAP. IV.

Propounding the ſecond Queſtion, Stating it, and Prooving it.

THe ſecond Queſtion about ſinging of Pſalmes, *concerneth the matter of the Pſalmes to be ſung*; for there be ſome who doe not ſcruple ſinging with the voyce (as the former ſort did) but ſinging of the Pſalmes of *David* now in theſe dayes of the *New Teſtament*. As conceiving *Davids* Pſalmes were

were penned for Temple worſhip, during the Pædagogy of the old Teſtament. But now in the dayes of the *New Teſtament*, when God hath promiſed to powre out his Spirit upon all fleſh, now the whole worſhip of God ſhould be carried on, not by ſet formes of *Pſalmes*, (no more then by ſet formes of Prayer) but by perſonall ſpirituall gifts, whereby ſome one or other of the members of the Church, having received a *Pſalme* by the enditement of the Spirit, he ſingeth it openly in the publique Aſſembly of the Church, and the reſt of the Brethren ſay Amen to it in the cloſe.

But touching the perſons of thoſe who ſhould ſing it pertaineth to the third Queſtion. This ſecond Queſtion chiefly concerneth the matter to be ſung, whether the *Pſalmes* of *David*, or ſome Pſalme or Hymne, endited by the perſonall gift of this or that member of the Church. Wherein we hold and beleeve;

1. That not onely the *Pſalmes* of *David* but any other ſpirituall Songs recorded in Scripture, may lawfully be ſung in Chriſtian Churches, as the ſong of *Moſes*, and *Aſaph*, *Heman* and *Ethan*, *Solomon* and *Hezekiah*, *Habacuck* and *Zachary*, *Hannah* and *Deborah*, *Mary* and *Elizabeth*, and the like.

2. Wee grant alſo, that any private Chriſtian, who hath a gift to frame a ſpirituall Song, may both frame it, and ſing it privately, for his own private comfort, and remembrance of ſome ſpeciall benefit, or deliverance: Nor doe we forbid the private uſe of an Inſtrument of Muſick therewithall; So that attention to the Inſtrument, doe not divert the heart from attention to the matter of the Song.

Neither doe we deny, but that in the publique thankeſgivings of the Church, if the Lord ſhould furniſh any of the members of the Church with a Spirituall gift to compoſe a *Pſalme* upon any ſpeciall occaſion, hee may lawfully be allowed to ſing it before the Church, and the reſt hearing it, and approving it, may goe along with him in Spirit, and ſay Amen to it. *When Chriſt aſcended up on high*, to ſit upon his throne of glory, looke as Princes are wont to doe in the day of their Coronation, [*Spargere Miſſilia & Donaria*] ſo did he powre out his gifts abundantly on all ſorts, gifts of Miracles, Healing, Tongues, *Pſalmes*. And the Churches were willing, when they ſaw ſuch ſpeciall gifts of the Spirit powred out, to make uſe of them, as occaſion ſerved. Whence it was, that ſundry of the

mem-

members of the Church of *Corinth*, as they had received a gift of Pſalmes and tongues from the Lord Jeſus, ſo they had allowance from the Church to imploy their gifts to the publique edification of the Church. But as ſuch gifts now are not ordinarily beſtowed, (which were at firſt given chiefly for admiration and conviction of Infidels, 1 *Cor.* 14.22.) ſo we would not call upon men now, to preferre their ordinary common gift, as more fit for the publique edifying of the Church, before the extraordinary gifts of the holy men of God in Scripture, who by the Spirit were guided to prepare ſpirituall ſongs, ſuitable to all the conditions and affections and temptations of the Church and people of God in all ages. So then the Queſtion is, whether the *Pſalmes* of *David*, and *Aſaph*, and ſuch other Hymnes and ſpirituall Songs endited by the Prophets, and recorded in Scripture, be appointed by God, to be ordinarily ſung in Chriſtian Churches, or whether laying aſide Scripture-Songs, we are to ſing onely ſuch ſpirituall Songs, as ſhall be endited by the perſonall (but ordinary) gifts of any ordinary Officer or member of the Church? The former wee hold to be the Truth, others the latter.

The Reaſons of our Faith and Practiſe, are theſe:

1. Taken from the Commandement, or exhortation of the Apoſtle, *Epheſ.* 5.19. *Be you filled with the Spirit* (ſaith he) *ſpeaking to your ſelves* (that is, one to another) *in Pſalmes and Hymnes and ſpiritual Songs, ſinging and making melody in your harts to the Lord.* To the like purpoſe is his Cōmandement and exhortation to the *Coloſſians*, Chap. 3. ver. 16. *Let the word of Chriſt dwell in you richly, in all wiſdome, teaching and admoniſhing one another, in Pſalmes and Hymnes and ſpirituall Songs, ſinging with grace in your hearts to the Lord.* In both which places, as the Apoſtle exhorteth us to ſinging, ſo he inſtructeth us what the matter of our Song ſhould be, to wit, *Pſalmes, Hymnes, and ſpirituall Songs*; Now thoſe three be the very Titles of the Songs of *David*, as they are delivered to us by the Holy Ghoſt himſelfe; ſome of them are called מזמורים that is *Pſalmes*; ſome תהלים that is *Hymnes*; ſome שירים that is, *Songs ſpirituall Songs*. Now what reaſon can be given why the Apoſtle ſhould direct us in our ſinging to the very titles of *Davids* Pſalmes, if it were not his meaning that we ſhould ſing them? Yea, either we muſt exclude the *Pſalmes* of *David*, from the name

of

of *Psalmes, and Hymnes, and spirituall Songs*; or else we must be forced to acknowledge, that we are exhorted to sing them, as well as any other.

Chap. V.

BEfore we proceed to any further Reasons of the point, let us first (by the helpe of Christ) cleare the Objections against this. The Objections are many, and some of them seeme more weighty, and some more light: let us unpartially and evenly (by the Lords guidance) weigh them all in the Ballance of the Sanctuary.

" *Object.* 1. If *Paul* had meant *Davids Psalmes*, or Scripture-
" *songs*, it had been an easie matter to have named *Davids Psalmes*,
" or Scripture-*songs*, as *David* himselfe named his *songs*, the
" *Psalmes or Songs of David*, when he delivered them to the chiefe
" Musitian, and to his company to be sung.

Answ. 1. It may as justly be said, if *Paul* had meant to exclude *Davids Psalmes*, or Scripture-*songs*, it had been as easie to have excluded them by name, and to have limited them onely to such *Psalmes* and *Songs*, as the Spirit should suggest unto their hearts.

Answ. 2. The Apostle expresly nameth *Psalmes, and Hymnes, and spirituall Songs*, and they three are the very expresse Titles of the *Psalmes* in the Psalme-Booke. Now why he should direct them to the very Titles of *Davids Psalmes* & yet not meane the *Psalmes*, that beare those Titles, can a good conscience give a good reason for it?

Answ. 3. When *David* gave his *Psalmes and Songs* to the Musitians in *Israel*, it was meete he should set his name to them, or by some other marke make it appeare, that the *Psalmes* were inspired and delivered by a Prophet of God. But after the Book of *Psalmes* was generally knowne and received to be of divine inspiration, (as other Oracles of God) the *Psalmes* are as usually alledged in the *New Testament*, without the name of *David*, as with it, *Luk.* 24 44. *Acts* 13. 32.

" *Object.* 2. The *Psalmes* here committed to the spirituall Singers

"to be ſung, are the words of Chriſt, which are to dwell richly "in us, *Col.* 3. 16. But the *Pſalmes* dedicated to the ſonnes of *Corah*, "were the words of *David* and *Aſaph*. And ſo the Holy Ghoſt "calleth them. Not but that the words ſpoken by the mouth of "*David* and *Aſaph*, where the words of Chriſt, but that the words "which are to be the ſpirituall ſongs of the Saints, wherein they "are to teach one another, and to ſing unto God, they are words "ſpoken to the heart, by the voyce of the Spirit of Chriſt. Beſides, "the word of Chriſt, is properly the Goſpel, by way of eminency, "in way of oppoſition to the Law, given by *Moſes*.

Anſw. 1. The words of *David* and *Aſaph*, as they were the words of Chriſt in the mouth of *David* and *Aſaph*: ſo they were the words of Chriſt alſo in the mouths of the ſonnes of *Corah*, or any other Singers in the Temple. If any of them did not ſing them with the Spirit of Chriſt as well as *David* and *Aſaph* ſpake, and penned them by the Spirit of Chriſt, it was a ſinfull defect in them, but not in the word it ſelfe. nor in the godly Singers of the Temple, (ſuch as *Heman*, and *Jeduthun*, and others) who were ſpirituall, and holy men, and ſang them with melody in their hearts, as well as in their voyces. And it will be alike ſinfull defect in the *New Teſtament*, in ſuch as ſing the *Pſalmes* of *David*, to ſing them without ſome meaſure of the Spirit of *David*. For the Apoſtle expreſly requireth, that wee ſhould ſing with grace in our hearts. But if the words of *David* and *Aſaph*, be the words of Chriſt, and be ſung of the Church, with grace in the heart, wee demand whether this act of the Church, be not an act of Faith, and of the obedeince of Faith to the word of Chriſt, in that Text of the Apoſtle?

Anſw. 2. It is an unſafe and unſavoury expreſſion, to ſpeake of the words of *David* and *Aſaph*, as if they were onely the words of Chriſt in the mouths of ſpirituall Singers. For if they were not the words of Chriſt in the mouths of carnall Singers alſo, then the holy Scriptures were not the word of Chriſt, if they be read by a carnall reader. So the unbeliefe of man ſhall make the faith of God of none effect; yea the word of God, not to be the word of God.

Anſw. 3. Let it be conſidered in the feare of God, whether the words of *David* and *Aſaph*, ſung with grace in the heart unto God, be

benot as truly and properly (in the Apostles sence) the word of Christ, as any Song endited by the private gift of any Saint of God now living? If so, then the Apostle encourageth us to sing the *Psalmes* of *David* and *Asaph* with their Spirit: If not, then there be Christians now, that are carried by a more infallible Spirit, then the Prophets were in old time. And yet *Paul* speaketh of the Saints now, as led by the Spirit of God, *Rom.*8.14. But *Peter* speaketh of the Prophets then, as carried (φερόμενοι) by the Holy Ghost, 2 *Pet.*1.21. Which putteth this difference, that such as are led by the Spirit may erre; but such as are carried by the Spirit, are carried and lifted above themselves by the Holy Ghost, and cannot erre: and so was *David* and *Asaph*.

4. Though the words of Christ be the Gospel, yet the words of *David* are not to be shut out of the Gospel; for the Gospel was preached to *Israel*, when *David* and the other Prophets were preached, yea and some parts of *Moses* also, *Heb.*4.2. *Joh.*5.46.

"*Object.*3. But if the Apostle had intended to commend to the "Churches the singing of the *Psalmes and Hymnes and spirituall* "*Songs* of *David* and *Asaph*, what need was there for him to ex- "hort either the *Ephesians to be filled with the Spirit*, or the *Coloss-* "*sians, to have the word of Christ dwell riehly in them*, for such a "service? For any small measure of the Spirit, and of the Word, will "suffice to sing the *Psalmes* of *David* and *Asaph*, in their words, "and in the meeter and tunes accustomed. But to invent new spi- "rituall Songs, fit to teach and admonish the Church, would re- "quire a full measure of the Spirit, and a rich treasure of the word "to dwell in us. And therefore *Paul* biddeth the *Ephesians, to be* "*filed with the Spirit*, in singing the spirituall songs of the New "Testament, as drunkards are filled with wine, and in the strength "and spirits of their wine, invent and sing their wanton Sonnets.

Answ. 1. *Paul* did exhort them *to be filled with the Spirit*, as drunkards be with wine, not that they might invent, and sing spirituall Songs, as drunkards doe wanton Sonnets; for neither doe drunkards filled with wine, usually invent Sonnets, but sing such as they learned before, when they were sober; nor doth the Apostle speake of inventing Songs at all, either wanton Songs by drunkards, or spirituall Songs by the faithfull; but onely to be filled with the Spirit, as drunkards be with wine, that so they might a-

voyd the riotous and exceſſive mirth of Drunkards, and employ and improve their holy mirth and joy, to the ſinging *Pſalmes and Hymnes and ſpirituall Songs*, for their own mutuall edification and conſolation, and for holy thankeſgiving and praiſe unto the Lord.

Anſw. 2. Though it doe not require ſuch a full meaſure *of the Spirit*, nor rich portion of the Word *dwelling in us*, to ſing a *Pſalme* invented and penned to our hands: yet a full and rich meaſure of the Word and Spirit will be needfull to performe all thoſe duties, which the Apoſtle in thoſe Texts calleth for. For the Apoſtle calleth to the improvement, as of the whole word of Chriſt, unto the teaching and admoniſhing of one another, ſo of the *Pſalmes*, not onely unto thoſe two heads, but alſo beſides thoſe, unto a further third end, to wit, unto the ſinging of them unto Gods praiſe. Now to be able to improve the whole word of God to theſe two ſpirituall ends, and the *Pſalmes* to all thoſe three ſpirituall ends doth require a full and rich meaſure both of Spirit and Word to dwell in us.

Anſw. 3. It will require a full and rich meaſure both of *Word* and *Spirit to dwell in us*, to direct and appoint a fit *Pſalme*, (out of the Booke of *Pſalmes*) ſuitable to the preſent occaſions of ſinging to Gods praiſe, and to the inſtruction and admonition of the Church, according to the preſent eſtate of their affections, or afflictions, their conſolation, or converſation in hand.

Anſw. 4. It will require a fuller and richer meaſure *of the Word and Spirit to dwell in us*, then a carnall heart would imagine even to utter a Song with ſuch grace in the heart, as might make melody to the Lord; It requires a good meaſure of the indwelling Spirit, and word of God to pray in the Spirit; but much more to ſing in the Spirit, wherein our ſenſes delighted with the melody are apt to ſteale away our hearts from ſpirituall fervency. *Deborah* fouud her heart dull to be awakened, ſo much as to utter the ſong, which ſhee had prepared by the Spirit for her and *Barak* to ſing together, *Judg.*5.12. *Awake, Awake*, (ſaith ſhee) *Awake, Awake Deborah, utter a ſong*, that fourefold ingemination, *Awake, Awake, Awake, Awake, utter a ſong*, argueth in the beſt of Gods ſervants, a deepe drowſineſſe of ſpirit, when wee ſhould come to utter a ſpirituall Song ſpiritually: like as that fourfold ingemination to the Church

of

of *Hieruſalem*, to *Returne, Returne, Returne, Returne*, Cant. 6. 13. argueth a deepe and ſtrong averſeneſſe of the Spirit of the Jewes unto Converſion, and returning to the Lord.

" *Object.* 4. The Apoſtle calleth the whole word of Chriſt dwel-
" ling in us, *Pſalmes and Hymnes and ſpirituall Songs*, neither doth
" he limit us to one Prophet more then to another, unleſſe you will
" ſay, that the words of Chriſt in the Goſpel, or which was pro-
" phecied by the reſt of the Prophets, were not ſpirituall ſongs;
" But the Apoſtle calleth them all *Pſalmes and Hymnes and ſpi-*
" *rituall Songs*, as well as *Davids*, if they *dwell in the heart*. For
" the words of Chriſt there, (to wit, in the heart) are ſongs for the
" Spirit, or elſe, they are no ſongs to any man. Therefore as yet, to
" ſing the Prophecies of *David* after our common manner, is no
" worſhip commanded or taught us in holy Writ.

Anſw. 1. It is a groundleſſe Aſſertion to ſay, that *Paul* calleth the whole word of God dwelling in us, *Pſalmes and Hymnes and ſpirituall Songs*. For why then ſhould the Holy Ghoſt give that ſtyle and Title of *Pſalmes and Hymnes and ſpirituall Songs* onely to the Booke of *Pſalmes*, and to none elſe of all of the Bookes of the Prophets or Apoſtles. Againe, if *Paul* called the words of all the Prophets, *Pſalmes and Hymnes and ſpirituall Songs*, why then did not the Prophets in their own language pen them with muſicall accents, as well as the *Pſalmes* of *David* and *Aſaph*?

Beſides, if the words of all the Prophets were ſpirituall Songs, why then did the Prophets themſelves finde the Bookes of their own Prophecies bitter in their bellies? *Rev.* 10. 10. There be many words of the Prophets, that are more fit matter for humiliation and mourning before the Lord, then fit to be ſung *as ſpirituall ſongs* unto the Lord. But ſuppoſe there be many words of Chriſt, and of his Prophets, that are fit matter for ſpirituall rejoycing (as indeed all the Doctrines and promiſes of Grace be) yet what warrant have wee to ſing them, as in ſome Cathedrall Churches and Colledges, the Bible-Clerks doe ſing their Chapters out of the old and New Teſtament?

Anſw. 2. Whether the words of Chriſt in the Goſpel, or in the Prophets, be *ſpirituall Songs* or no, yet if the *Pſalmes* of *David* be alſo the words of Chriſt, if they likewiſe *dwell in our hearts*, and if they be *ſpirituall Songs* too, then it will unavoydably follow,

That the ſame word of the Apoſtle that commandeth us to *ſing Pſalmes and Hymnes and ſpirituall Songs*, commandeth us alſo to ſing the P*ſalmes* of *David* and *Aſaph* unto the Lord, unleſſe you will ſay that the P*ſalmes* of *David* and *Aſaph*, (though *dwelling in the heart*,) are neither P*ſalmes*, nor *Hymnes*, nor *ſpirituall Songs*, howſoever the Holy Ghoſt entitle them by ſuch names. How "then can you ſay, that to ſing the Prophecies of *David*, doth not "yet appeare to be a worſhip of God commanded or taught in holy writ? As for our common manner of ſinging of them, wee ſhall have occaſion to ſpeake to that hereafter.

"*Obiect.* 5. *Davids Pſalmes* conſidered, not as Scriptures divinely "inſpired, but as ſpirituall Songs ſeeme to be appropriated to the "Temple-worſhip. 1. Becauſe they are appointed to be ſung by "proper Officers and Muſicall Inſtruments, belonging to the "Temple, as appeareth by the Titles of ſeverall *Pſalmes*. 2. Becauſe "neither Chriſt, nor the Apoſtles in their writings uſed them at "all, otherwiſe then as the other writings of *Moſes*, and the Pro-"phets, for inſtruction and illuſtration, teaching us how to uſe the "ſame. Thoſe Pſalmes therefore as Songs, being proper to that "ſervice of the Temple, are aboliſhed with the Temple worſhip.

Anſw. 1. Both theſe Reaſons are too ſlender to confine *Davids Pſalmes* to Temple-worſhip. For 1. Though ſome of *Davids Pſalmes* were appointed to be ſung by the Officers and Muſicall Inſtruments of the Temple, yet not above one part of three, conſidering the length of the 119. *Pſalme*. There be an hundred and fiftie Pſalmes in all, and of all theſe not above 57. are appointed to be ſung by the Officers and Inſtruments of the Temple: and *Pſalme* 119. is none of them; ſo that two parts of three are free from any expreſſe reference to the Temple.

2. The matter of ſome *Pſalmes* doth evidently argue, they were not appointed to be ſung alwayes in the Temple; or at leaſt did agree more properly to other times then thoſe, wherein the Temple ſtood. The 74th *Pſalme*, (which was a *Pſalme* of *Aſaph*, but joyned with the *Pſalmes* of *David*) complained that the enemies had ſet Gods Sanctuary into the fire, (as the Hebrew words be) and had defiled by caſting downe the dwelling place of his Name to the ground, *ver.* 7. The 44th *Pſalme*, though it was committed to the ſonnes of *Corah*, yet ſurely it was chiefly intended (as *Paul* applieth

plieth part of it) to the times of the New Teſtament; For I ſuppoſe it could never be verified of any times of the Jewiſh Temple, (firſt, or ſecond) that ever God gave up the people of *Iſrael* as ſheepe for meate, to be killed all the day, to be appointed for the ſlaughter, to be ſore broken in the place of Dragons, and covered with the ſhadow of death, when as yet though all this evill was come upon them, they had not forgotten their God, nor dealt falſly in his Covenant; nor their hearts turned backe, nor their ſteps declined from his way, *ver.* 17. to 22. *Paul* indeed acknowledgeth this very word to be accompliſhed in the Saints of the Primitive Churches in the Apoſtles times, (*Rom.*8.36.) but where ſhall wee finde the like innocency, with the like calamitie met together in the children of *Iſrael*, whileſt the Temple was ſtanding? And is it credible, the *Pſalme* was confined to be ſung in the Temple, where they could not ſing it, but with a ſad reproofe to themſelves for their diſcord in practiſe, and yet forbidden to be ſung in the Churches of the New Teſtament, where (in ſome ages at leaſt) they might ſing it, both with heart, and voyce, and practiſe, all of them keeping holy concent and harmony together?

3. It appeareth by the Titles of ſuch Pſalmes as are directed to the Officers and Inſtruments of the Temple-Muſick, That there was ſomething typicall or rudimentall in the manner of ſinging ſome of the *Pſalmes* of *David* and *Aſaph* in the Temple-worſhip. But this doth no more argue, that the whole ſervice of God in ſinging *Davids* Pſalmes was typicall or rudimentall, then it will argue prayer to be a typicall and Temple worſhip, becauſe prayer in the Temple was offered with Incenſe, and ſo with the Temple and with the Incenſe to be aboliſhed. He that will make the *Pſalmes* of *David* (as they are ſongs) to be types of the ſpirituall ſongs of the New Teſtament, and therefore now the ſinging of them to be aboliſhed. He might as well ſay (with Mr. *Smith*) that the Letters in the Scriptures of the old Teſtament, were typicall, (typing out the Law written in our hearts) and ſo aboliſh all reading of the holy Scriptures now in the dayes of the *New Teſtament*.

4. As it hath been ſhewed above, that ſinging of *Pſalmes* with lively voyce, is not a ceremoniall but a morall dutie, and ſo continueth now in the dayes of the *New Teſtament*; ſo it may be as truly ſaid, that the ſinging of *Davids* Pſalmes, and other Scripture-

ſongs,

ſongs, is in like ſort not a ceremoniall but a morall dutie; and ſo of like continuance in the New Teſtament. The *Pſalmes* of *David*, and *Aſaph*, and the reſt, are as full of holy and lively, ſpirituall, and evangelicall meditations, and affections, Inſtruments, prayers, and praiſes, as any that we can expect to be endited by any Officer or member of the Chriſtian Churches now. Yea it is to be feared that the *Pſalmes* compiled by the devouteſt Chriſtians now, would fall ſhort of thoſe of *David* and *Aſaph*, in ſpirit and life. How then can we make the *Pſalmes* of *David* and *Aſaph* ceremoniall types of the ſpirituall ſongs of the faithfull in the *New Teſtament*, when as types are wont to be more carnall, and worldly, and literall, and leſſe ſpirituall and lively, then the antitypes? But here the antitypes are leſſe ſpirituall and lively then the types.

5. As for that other Reaſon taken from the practiſe of Chriſt, "and his Apoſtles, who in their writings never uſed the *Pſalmes* of "*David* for ſpirituall ſongs as the writings of *Moſes* & other Pro-"phets for inſtruction and illuſtration; this is of as ſmall force as the former.

For 1. Writings are not a place or ſeaſon for the uſe of *ſpirituall ſongs*. *Pſalmes* are to be uſed for ſongs in Church Aſſemblies, and private Soliloques and Conferences, not in Writings: And yet ſo farre as *Pſalmes* may be uſed for *ſongs* in writing, *Paul* ſo uſed them in his Epiſtles written to the *Epheſians* and *Coloſſians*, where he inſtructeth both Churches, and in them all others to ſing theſe *Pſalmes and Hymnes and ſpirituall Songs*. Amongſt which theſe *Pſalmes* of *David* and *Aſaph*, if they be not principally intended, yet ſurely they are plainly included, or elſe they are neither the word of Chriſt, nor are they *Pſalmes and Hymnes and ſpirituall Songs*.

2. It is not credible, that Chriſt never uſed the *Pſalmes* of *David* and *Aſaph* for *ſpirituall Songs*. For the uſe of thoſe *Pſalmes* for *Songs*, was doubtleſſe a part of Gods worſhip whileſt the Temple ſtood. And if Chriſt had neglected any part of that worſhip which was then in force, how then did himſelfe ſay, *That it became him to fulfill all righteouſneſſe*? Mat. 3. 15.

Beſides, many things Jeſus did and ſaid (and ſo did the Apoſtles) which are not written in the Goſpel, nor Acts nor Epiſtles, *Joh.* 21. 25. And yet this is ſaid, that he with his Diſciples ſung

an

an Hymne, *Mat.26.30.* And Hymnes is the generall title for the whole Booke of *Pſalmes*; For though it be tranſlated, *The Booke of Pſalmes*, yet every one that knoweth that language, knoweth the word is, *The Booke of Hymnes*: So that looke, as when in ordinary ſpeech we ſay, They ſung a *Pſalme*, we meane one of the *Pſalmes* of *David* or *Aſaph*, (unleſſe ſome other be named) becauſe ſuch are wont to be ſung in ordinary uſe; So when the Evangeliſts ſay, Chriſt and his Diſciples ſung an Hymne, the people of God would not eaſily underſtand any other but one or more of *Davids Hymnes*, becauſe ſuch were wont to be the ordinary ſongs uſed in the worſhip of God. And ſurely if Chriſt and his Diſciples had ſung any other Hymne, then one of theſe *Pſalmes* of *David* and *Aſaph*, which were wont to be ſung in their Temples and Synagogues, the Evangeliſts who are wont to record farre leſſe matters in things which pertaine to Gods worſhip, they would not have omitted the ſubſtituting of an Hymne endited for this ſpeciall occaſion, in ſtead of the Hymnes wont to be ſung in the end of the Paſſeover.

The like may be ſaid of *Paul* and *Silas*, who are recorded (*Acts 16.25.*) to have *ſung an Hymne* to God, (for ſo is the word;) where common underſtanding would take it for one or more of the Hymnes of *David* or *Aſaph*, and not any other new invented ſpirituall ſong, unleſſe ſome hint in the Text might carry us from the ordinary meaning and uſe of the word amongſt the people of God.

"*Obiect.6.* Wee are called upon by *David* himſelfe to ſing *New* "*Songs*, Pſal.96.1. and oft elſewhere, and ſuch as had guſts then "uſed them for enditing and ſinging new ſongs, as *Aſaph*, *Heman*, "*Ethan*, &c. The foure Beaſts, *Rev.5.9.* and the 144000 followers "of the Lambe did ſing a new Song; as did they alſo, who had "gotten victory over the beaſt, *Rev.15.3.4.*

Anſw.1. There is no eſtate and condition that ever befell the Church and people of God, or can befall them but the Holy Ghoſt, as he did fore-ſee the ſame, ſo he hath provided and recorded ſome Scripture-Pſalme, ſuitable thereunto. And theſe *Pſalmes* being cho'en out ſuitably to the new occaſions and new conditions of Gods people, and ſung by them with new hearts and renewed affections, will ever be found new ſongs. Words of eternall

truth and grace, are ever old (as the Gospel is an eternall Gospel) and ever new; as the commandement of love is a new commandement as well as old. As to the new Creature all things are become new, 2 *Cor.*5.17,18. Daily mercies are to him new mercies, *Lam.*3.23.&c. Duties of Humiliation, which have been of ancient practise in the Church, are to him, as New wine. But to an old and carnall heart, that lieth under the state of vanitie and corruption of nature, there is nothing new, no new thing under the Sun, *Eccles.*1.9.

2. *Davids* exhortation to sing a *New Song*, pertained to them in the old *Testament*, as well as to us in the *New*. And yet they upon new occasions sang the old Songs of *David*, and that with, acceptance, 2 *Chron.*5.13.2 *Chron.*20.21. *Ezra* 3.11.

3. *Asaph*, *Heman*, and *Ethan*, were men indued with an infallible measure of a Spirit of Prophecy, in enditing those *Psalmes*, which the Church of *Israel* received from them. Give us the like men with the like gifts, and we shall receive and sing their *Psalmes*, as the Church of *Israel* did the other.

4. The places objected out of the *Revelation*, admit a further answer, though the former might serve; the new Song mentioned *Rev.*5.9,10. may either be understood metonymically for a Donology or Thanksgiving, which the Saints in the Church should give to Christ upon occasion of his revealing a cleare exposition of the *Revelation*; or else, if it be understood literally, that they sang that very song, as it is there penned by the Holy Ghost, then it appeareth, that at such a time that Song shall be translated into Number & Meeter, fit to be sung, and shall be sung by the Church, when they shall see such a cleare exposition of the *Revelation* come to light, as shall provoke them to give glory to Christ, who hath received power to open the booke, and by the same Power hath redeemed his people, and called them to be Kings and Priests unto God his Father. And thus, this place onely sheweth, that it will be lawfull to sing other Songs, besides those of *David* and *Asaph*: but yet such onely, as are penned by an infallible Spirit; or else upon speciall occasion, by men of spirituall gifts, which wee deny not.

The Song of the 144000. followers of the Lambe, it is not expresly said to be a *New Song*, but as it were a *New Song*, Rev.14.3.

New

New to them who had been wont to heare the worſhippers of the Beaſt to *ſing* and rejoyce in their own merits, and ſuperſtitious devotions: And new alſo in reſpect of the renewed affections, wherewith they ſang it: But yet the ſame ancient Song which the ſheepe and Saints of Chriſt, were wont to *ſing*, even in *Davids* time, of the righteouſneſſe of Chriſt, even of his onely, and of their owne bleſſednesse in his not imputing their ſinnes to them. Thus *Davids Pſalmes* in the ſpirituall uſe and ſence of them are new Songs, or as it were *New Songs*, to this day, unto all that are renewed by grace, to looke for their righteouſneſſe in Chriſt, and not in the works of the Law; for which *David* was wont to *ſing*, no fleſh living could be juſtified by them. And though it be ſaid, That no man could learne that *Song*, but the 144000. who were redeemed from the earth; yet it is not meant of the words and ſentences of the *Song*, but of the ſpirituall ſence and uſe of the *Song*, which no man indeed can learne, but they that have felt the grace and power of their Redemption by the Lord Jeſus. As no man knoweth the new Name, but they that have received it, *Revel.*2.17.

The Song of thoſe who had gotten victory over the beaſt, (*Rev.*15.) is ſaid to be the *Song of Moſes and of the Lambe*, ver.3. And ſurely the matter of *Moſes Song*, (*Exod.*15.) might juſtly yeeld fit matter for the like Doxology (or thankeſgiving) upon the like occaſion: As the like did fall out in the yeare 88. *Rome* being ſpirituall Ægypt, *Rev.* 11.8. And the Pope with his Prelates reſembling *Pharaoh* with his Task-maſters, and the *Spaniſh Armado* marching forth with the like pride and fury, to bring us backe to the Ægyptian bondage; and the Redemption from them all being alike miraculous; upon which miraculous deliverance, not onely the matter of *Moſes* Song, but the very words alſo were then fitly uſed, and ſtill may be for a ſpirituall Song of thankeſgiving unto the Lord, both for that and the like deliverances.

And as for the *Song of the Lambe*, which thoſe that had victory over the Beaſt did *ſing*, ſurely all thoſe Songs of *David*, which celebrate either his own deliverances from *Saul*, or the deliverance of the Church from Ægypt, or Babylon, or from other enemies, may juſtly own and beare that Title. For when *David* acknowledgeth and profeſſeth, that in his *Songs*, the Spirit of the Lord ſpake by him, and that his word was in his tongue, (2 *Sam.*23.2.)

What Spirit of the Lord was that, but the Spirit of the Lord Jesus? And what are then such *Songs*, but the *Songs of the Lambe*, through whose Redemption the Church and Saints enjoy all their deliverances? And surely, *the Song of the Lambe*, recorded (in *Revel.*15.3,4.) seemeth evidently to point at sundry *Psalmes* of *David*, out of which it was compiled and collected, and which therefore were suitable and fit to be sung upon occasion of their victory over the Beast, especially with respect and reference to those speciall sentences, which were fetched from thence, though with some small variation, such as is wont to be found in all the Scriptures of the *New Testament*, quoted out of the old.

Rev. 15. 3.	Psal. 86. 10.
Great and marvellous are thy works, Lord God Almightie.	*Thou art great, and doest wondrous things, thou art God alone.*
	Ver. 8. *Among the Gods, there is none like unto thee, nor any works like thy works.*
	Psal. 111. 2. *The works of the Lord are great.*
	Ver. 4. *And Wonderfull.*
Just and true are thy wayes, Thou King of Saints	Ver. 7. *The works of his hand are truth and judgement.*
And *ver.* 4. *Thou onely art Holy. Who shall not feare thee, O Lord, and glorifie thy Name? For all Nations shall come and worship before thee.*	Psal. 71. 22. *O thou Holy One of Israel.*
	Psal. 86. 9. *All Nations whom thou hast made, shall come and worship before thee, O Lord, and glorifie thy Name.*
For thy Judgements are made manifest.	Psal. 9. 16. *The Lord is knowne by the Judgement which he executeth.*
	Psal. 64. 9. *All men shall feare and shall declare the worke of God; For they shall wisely consider of his doings.*

In as much therefore as these who got the victory over the Beast, are said to have *sung the Song of the Lambe*, and this *Song of the*

the Lambe is expresly fetched from severall words of praise to the Lambe, in severall P*salmes* of *David*; One of these two things (if not both) will from hence justly be deduced.

1. Either this, That any of those P*salmes* of *David* may be sung to the praise of the *Lambe*, out of which those words of praise are fetched (as when the people of God are said to have praised God with such a word in a P*salme*, it is meant they sung the whole *Psalme*; as, 2 *Chron.* 5.13. & 20.21. *Ezra.* 3.11.) all of them pointing at P*salme* 136.

Or else secondly, That it may be lawfull upon speciall and extraordinary occasions, to compile a *spirituall Song* out of *Davids* words of praise dispersed in severall P*salmes* of *David*, and other Psalmists in Scripture, and to sing them, composed together as a P*salme* of praise unto the Lord. And both these willingly admit: For these are still the divine Meditations, and spirituall expressions of the holy men of God in Scripture, which God hath prepared for the setting forth of his own glory.

"*Object.* 7. As the Apostle writing to *Timothy* about Prayer in "generall, and prescribing no forme of prayer, it is therefore "justly argued, that we are to use no set formes of Prayer at all: "So the same Apostle exhorting the Churches to sing, and not "prescribing any formes of P*salmes*, hence it followeth, that he "alloweth not the singing of *Davids* P*salmes*. And whatsoever Ar-"guments, strike against stinted formes of Prayer, strike against "all formes of P*salmes* also, as stinting and quenching the Spi-"rit, &c.

Answ. 1. It is not true, that the Apostle exhorting to Sing, doth not prescribe any formes of P*salmes*. For in the same Texts where he doth exhort the Churches and people of God to *sing*, he doth direct them also to *sing* P*salmes and Hymnes and spirituall Songs*: which are the expresse titles of the very formes of P*salmes* endited by *David* and *Asaph* as hath been shewed above. Neither can it be truly said, that he alloweth not the *singing* of *Davids* P*salmes*. Unlesse it might be truly said, that the P*salmes* of *David*, are neither *Psalmes*, nor *Hymnes*, nor *spirituall Songs*.

Answ. 2. The Scripture putteth a manifest difference between these two, set formes of P*rayer*, and set formes of P*salmes*; also between set formes devised and prescribed by men, and set formes

appointed

appointed by God. Set formes of Prayer the Lord did never ordinarily preſcribe unto his people, neither in the *old Teſtament*, nor in the *New*: but ſet formes of *Pſalmes* no man doubteth, were ordinarily preſcribed in the *old Teſtament*, and wee ſuppoſe in the *New* alſo, in the Texts alledged.

Againe, ſet formes deviſed and appointed by men, I will not deny to be juſtly rejected by the true meaning of the ſecond Commandement: but God that forbad us to make to our ſelves any Images or imaginations and inventions for worſhip, did never forbid himſelfe to deviſe and appoint for us what forme of worſhip himſelfe pleaſed, either in the *old Teſtament*, or in the *New*. And therefore what ever Arguments ſtrike againſt ſet formes of Prayer invented and preſcribed by men, there is none of them ſtrike againſt ſet formes of *Pſalmes* appointed by God. Neither can it with any colour be pretended, that the *Pſalmes* of *David* being deviſed and appointed by the Holy Ghoſt himſelfe, ſhould either ſtint or quench the Spirit, unleſſe it might be thought, that Gods own Ordinance to convey, and quicken, and enlarge the Spirit, ſhould become an impediment and reſtraint to the Spirit.

" *Obiect.* 8. The edification of the Church and body of Chriſt " under the *New Teſtament*, ought to be carried on by the perſon- " all and proper gifts of Gods Spirit, *Eph.*4.7,8.11,16. 1 *Pet.*4. " 10,11. *Rom.* 12.4.6. 1 *Cor.* 12. But in ſinging of *Pſalmes* of " *David*, there is no more perſonall gift manifeſted, then there is " in reading a ſtinted forme of Prayer.

Anſw. Theſe Scriptures prove that God hath given the gifts of the Spirit for the edification of his Church: and that they who have received the gifts of the Spirit, ſhould employ them to the edification of the Church. And ſome of thoſe Scriptures prove alſo, that they who haue received any gifts, though outward gifts of wealth and honour, ſhould improve and employ them to the good of the Church. But none of them prove, that all the edification of the Church ſhould be carried on by the perſonall and proper gifts of the preſent members of the Church. For then the Church ſhould not be edified now in theſe dayes by the gifts of the pen-men of Scripture, whether Apoſtles, Prophets, or Evangeliſts, which is expreſly repugnant to ſome of the Scriptures alledged by you. For in *Eph.*4.8. to 13. and in 1 *Cor.*12. it is expreſly ſaid, that

that *God gave Apoſtles, Prophets, and Evangeliſts, for the edifying of the Church, till the whole body of Chriſt be perfected at the day of his comming.* And leaſt you ſhould dreame of new Apoſtles to be raiſed up in every age, the Holy Ghoſt telleth us, the Church of the *Jewes* at their laſt converſion ſhall be built upon the foundation of the Lambes twelve Apoſtles, *Rev.*21.14. The twelve Apoſtles of the Lambe ſhall have a fundamentall influence in the rearing and building of the Church of the *Jewes*, not by their reſurrection to life againe in thoſe dayes, but by the power of the Spirit breathing in their gifts and writings. And as *Abel* being dead *yet ſpeaketh*, *Heb.*11.4. and that to edification: So the Apoſtles though dead ſpeake alſo; and *David* being dead ſpeaketh, and ſingeth likewiſe to the edification of the body of Chriſt, till we come to ſing Halleluiahs in heavenly glory.

Say not theſe writings of the Apoſtles and Evangeliſts, of *David* and the Prophets, doe not ſpeake to the edification of the Church, but as they are expounded and applyed by the ſpirituall gifts of the Miniſters and people of God in each age. For the very reading of them is an Ordinance of God, and no Ordinance of God is empty and beggarly, and deſtitute of the Spirit: which is the vanitie of mens traditions, and may not be imputed to any of Gods Ordinances.

" Neither ought you to ſay, That in ſinging the *Pſalmes* of *David*, " there is no more perſonall gift manifeſted, then there is in read- " ing a ſtinted forme of Prayer.

For 1. in reading a ſtinted forme of prayer, there is no gift of the Spirit at all manifeſted, but rather (as I conceive) a manifeſt breach of the ſecond Commandement of God, which is a grieving of the Spirit. But in ſinging of the *Pſalmes* of *David*, there is a gift of the Spirit manifeſted, even the gift of obedience to the command of the Apoſtle. And that is the perſonall gift of him that ſingeth.

And ſecondly, all the treaſures of the gifts of the Spirit breathing in the *Pſalmes* of *David* are likewiſe manifeſted in the reverent and holy ſinging of them. You might more truly have ſaid, there is no more perſonall gift of the Spirit manifeſted in ſinging the *Pſalmes* of *David* then in reading the *Pſalmes* of *David*; becauſe either of both thoſe duties are alike acts of obedience to Gods Commande-

mandement. But if you had ſo ſaid, your objection had anſwered it ſelfe.

"*Object.* 9. Many of Gods people now have gifts to compoſe "ſpirituall Songs, as well as carnall Poets to make carnall Son-"nets, or as drunkards that make Songs of Gods people. Now "every one that hath a gift is to adminiſter it by Chriſts Com-"mand, 1 *Pet.*4.10. And if any for want of experience of ſuch "a gift in themſelves, ſhould queſtion it, they may conſider the "promiſe of powring out the Spirit in a more plentifull meaſure, "now in the dayes of the *New Teſtament*, then in the old.

Anſw. 1. Though many of Gods people have gifts to compoſe ſpirituall Songs, as well as carnall Poets carnall Sonnets, and Drunkards prophane Sonnets; yet that will not argue, that the ſpirituall Songs, which many of Gods people have gifts to compoſe, are fit to be ſung in the publique holy Aſſemblies of the Saints, no more then the carnall and prophane Sonnets of drunken Poets are fit to be ſung in civill Aſſemblies. Let drunken carnall Poets ſing their carnall Sonnets in their Tavernes and Alehouſes, and ſuch of Gods people as have received a gift to compoſe a ſpirituall Song fit for their private ſolace, ſing it in their private houſes. But every ſpirituall Song, fit for private ſolace, is not fit to be ſung in the ſolemne Aſſemblies of the Church for publique edification: no more then it is fit for every private Chriſtian who hath a gift to compoſe a ſpirituall prayer, to utter and powre forth the ſame in the publique Congregation of the Church.

Anſw. 2. It is more then probable, that many of the people of God in the old Teſtament had gifts to compoſe ſpirituall Songs, beſides *David* and *Aſaph*: and yet unleſſe their gift were carried along by an infallible Spirit, they were not received among the Songs of the Temple.

*Anſw.*3. Suppoſe that ſpirituall Songs compoſed by an ordinary gift, might be received among the publique Songs of the Congregation, yet will it thence follow, that the Church ſhall be bound to ſing onely ſuch Songs, and deprive themſelves of the *Pſalmes, and Hymnes, and ſpirituall Songs* of *David* and *Aſaph*, which were compoſed with a farre larger meaſure and power of the Holy Ghoſt?

*Anſw.*4.

Anſw. 4. It is readily granted, that as every man hath received a gift, ſo let him adminiſter and diſpenſe it, according to the Text alledged, 1 *Pet.* 4. 10. But yet in Chriſts way, every private gift is not fit for publique Adminiſtration; nor every publique gift fit to be adminiſtred to the ſhouldring out of a greater gift then it ſelfe.

Anſw. 5. If ſuch as want the experience of ſuch a gift of ſpirituall Poetry in themſelves, ſhould be encouraged to expect it from the promiſe of powring out the Spirit on all fleſh in the dayes of the Goſpel, (*Acts* 2. 17.) they might as well looke for the gifts of tongues, and healing, and miracles. For it is the ſame Spirit (though not the ſame meaſure) which is there promiſed to be powred out upon all fleſh; Let every man adminiſter the gifts of the Spirit, according to the meaſure which he hath received within his own line.

"*Object.* 10. But the Lord is as full of the Spirit now to helpe us "to endite *Pſalmes*, as in the dayes of *David* and *Aſaph*. And it "ſeemeth a diſhonour to Chriſt, to diſpenſe his word by read-"ing and ſinging, without the exerciſe of the glorious and va-"rious Adminiſtrations of the ſpirituall gifts of the *New Teſta-ment*.

Anſw. 1. The Lord is as full of the Spirit now, and as able to furniſh us with a Propheticall Spirit now to endite Propheticall Scriptures, as he did furniſh the Prophets in the *old Teſtament*. But yet God thought it no diſhonour to Chriſt to leave us the Scriptures of the old Prophets for our edification in the *New Teſta-ment*, as well as in the old. It is the ſame Spirit of the ſame Chriſt that ſpake by the Prophets of the old Teſtament, and ſpeaketh in the Saints of the *New*. And it is no diſhonour to Chriſt to diſ-penſe his word, and to guide the body of his Church, as well by the unity of the ſame Spirit, as by the variety of the divers gifts of the Spirit now. And though we doe not exerciſe the glorious and various Adminiſtrations of the ſpirituall gifts of the *New Teſta-ment*, in the enditing of New *Pſalmes*, no more then in the endi-ting of new Scriptures. Yet wee can neither ſing the old *Pſalmes* of *David*, nor read the old Scriptures of the Prophets acceptably to God, nor comfortably to our ſelves without the exerciſe of the gracious and various ſpirituall gifts of the *New Teſtament*.

"*Object.* 11. Wee have examples in the *New Teſtament*, of exerci-
"ſing perſonall gifts, as well in ſinging, as in praying and Pro-
"phecying, 1 *Cor.* 14. Which Epiſtle is directed to all the Saints,
"1 *Cor.* 1. 2. in all places. And conſequently, that Church is to
"be Precedentiall in diſpenſing perſonall gifts in this Ordinance
"of Singing, as well as in any other.

Anſw. 1. The Directions given in that Epiſtle to the Church of *Corinth*, we willingly grant are Precedentiall to all the Churches, as well as the Directions given in other Epiſtles to other Churches. And the Directions there given be, that in diſpenſing ſpirituall gifts, Prophecy be preferred before Tongues, nor any Tongues diſpenſed without interpretation; That order be obſerved without confuſion; That divers may ſpeake without interruption; That no man may ſpeake without ſubjection; That women be not permitted to ſpeake unto uſurpation; That all things be done to edification. And all theſe Directions are Precedentiall to all ſuch Churches as have received the like gifts. But there is no direction given to the Church of *Corinth*, or any other, that every man ſhould have a gift of tongues, or a gift of compiling a *Pſalme*; or if he have a gift of compiling a *Pſalme* for his private uſe by an ordinary Spirit, that then he ſhould preſent it to be ſung before the whole Church, and the Church to ſay Amen to his *Pſalme*. For the gift of *Pſalmes*, which the Apoſtle there ſpeaketh of, was not an ordinary gift to compile ſome ſpirituall Ditty in verſe, but extraordinary, as joyned with the gift of ſtrange Tongues. For it appeareth by the Context, that the gift of Tongues was uſed by the Members of the Church of *Corinth*, foure wayes: 1. In *ſpeaking myſteries*, ver. 2. 2. In *prayer*, ver. 14. 3. In *ſinging*, ver. 15. 4. In *thankeſgiving*, ver. 17. So that the *ſinging* there mentioned, was by an extraordinary gift, as the Tongues were, in which it was diſpenſed.

"*Object.* Indeed the gift of Tongues, wherein theſe *Pſalmes*
"ſeeme to be uttered, was extraordinary, but it doth not follow
"that the gift of compoſing thoſe *Pſalmes* was an extraordinary
"gift, no more then prayer wherewith it was joyned, *ver.* 15.
"or Prophecy, *ver.* 26. Singing *Pſalmes* and Prophecy differing
"no otherwiſe then Poetry and Proſe; and if it was extraordina-
"ry in the *Corinthians*, wee have no warrant for publique ordi-
"nary

" nary singing in the *New Testament* from any example.

*Answ.*1. As the gift of Tongues was extraordinary, so was every Ordinance dispensed in it, whether Prayer, or *Psalme*. or Prophecy, all of them extraordinary, both for sublimity of matter, (in the Spirit he speaketh Mysteries, *ver.*2.) and for power and demonstration of the Spirit, and for suddennesse and dexteritie of utterance without previous study, or meditation, as *Acts* 2.4.11. What though there be an ordinary gift of Prayer and Prophecying, as well as of singing? Yet nevertheleſſe the Apostles and Prophets had an extraordinary gift of Prayer and Prophecying: and so had those *Corinthians* also an extraordinary gift (though in lesse measure) of Praying and Prophecying and Singing also.

It is not credible that he who would have new wine put into new Bottles, would powre forth ordinary and common matters in new Tongues, and so raise extraordinary expectation of ordinary things.

*Answ.*2. It is an uncouth comparison, to make no more difference between singing *Psalmes* and Prophecy, then between Poetry and Prose. In Prophecy we open the Scriptures and Counsels of God: in *Psalmes* we open the Counsels and thankesgivings of our own hearts; In *Psalmes* we sing to glorifie God; in Prophecy we speake to edifie men; you might with farre more reason and congruitie have said, That Prayer and singing *Psalmes* differ no otherwise then Poetry and Prose. And yet there is more difference even between them, then so, as the Apostle *James* noteth, *James* 5.13.

*Answ.*3. When you say, that if the singing in the Church of " *Corinth* was extraordinary, then wee have no warrant for our " publick ordinary singing in the *New Testament* from any example: Neither doth the Argument follow, nor if it did, is it of any force. For though this example of singing in the Church of *Corinth* was extraordinary: yet that singing of Christ and his Disciples at the last Supper was ordinary, *Mat.*26.30. And though there were no example of publique ordinary Singing in the *New Testament*, yet it is enough that there is a precept of publique ordinary Singing given to the Churches, both of the *Ephesians*, and of the *Colossians*, Eph.5.19.Colos.3.16. And what the Spirit speaketh to those Churches, it speaketh to all.

CHAP. VI.

Propounding a second and third Argument, for the singing of Davids *Psalmes.*

HAving thus (by the helpe of Christ) cleared the first Argument, for the Singing of *Davids* Psalmes, and such like Scripture-*Psalmes*; Let us now proceed to a second Argument, *taken from the end and use of the Psalmes of David.* The P*salmes* of *David* and *Asaph*, and the like, were written for a threefold end, as we see expressed by the Apostle, *Col.* 3. 16.

to wit,
1. For Instruction, or Teaching.
2. For Admonition.
3. For singing Praise and Thankesgiving to the Lord.

Now if the Psalmes of *David*, and the like, were written (as doubtlesse they were) in the Old Testament for this three-fold end, and each of them of morall (that is, of generall and perpetuall use) and none of them abrogated in the *New Testament*, looke then as it would be a sacrilegious sinne, to take away from the P*salmes* either of the two former uses (the use of Instruction, or Admonition,) so it will bee alike Sacriledge to deprive them of the three-fold use, by forbidding them to be sung for praise and thankesgiving to the Lord. Whereto a third Argument may be added, *taken from the duty of singing of* P*salmes every Sabbath*, and the defect of provision of other Psalmes, if the P*salmes* of *David*, and other Scripture-P*salmes* be refused. It appeareth from Psalme 95. 1, 2, 7, &c. *That when we present our selves before the Lord, to heare the voyce of his word* (as we do every Lords day) *wee should come before his presence with singing of* P*salmes*. If so, then some must have a gift, either to prepare set formes of P*salmes* aforehand for every Sabbath day; or at least a gift, upon the present occasion, suddenly to invent and utter a P*salme* fit for the present Sabbath from weeke to weeke: Neither of both which are easie to be beleeved. For if it were so, then doubtlesse Christ would have appointed some or other Officer to attend to this duty of compiling P*salmes*, as hee hath appointed Elders to attend to the Ministery of the Word, and Prayer, *Acts* 6. 4. Or else he would inspire some or other

Member

Member of the Church with ſuch a Gift and Spirit of *Pſalmiſtry*, as might ſuite the occaſions of the Church from Sabbath to Sabbath. But neither of both theſe doe wee finde, either in the Scriptures of the *New Teſtament*, or in experience; we finde neither Ordinance appointing it, nor Providence granting it. And yet evident it is, that the gracious providence of God, is not wanting in ſupplying well ordered Churches, with all ſuch gifts of Preaching, and Prayer, and Rule, and the like, as God hath required for the edification of the Church to the end of the world. Neither is it credible, that Chriſt would take us off from ſinging the *Pſalmes* of *David* and *Aſaph*, which were of divine and infallible inſpiration, and leave us to an uncertain and common gift of private brethren.

" If it be ſaid, the Church of *Corinth* wanted not ſuch gifts of " *Pſalmes*, nor ſuch members as did compile, 1 *Cor.*14.26.

Anſw. It is true, neither did they want gifts of tongues, and of Revelation in the ſame Text. But theſe were extraordinary gifts, fit to glorifie Chriſt in his firſt aſcenſion into Glory, and fit to commend and confirme the Goſpel to Pagans, but no where promiſed to be continued to Churches in after ages, nor no where commanded to be imitated: much leſſe our common gifts, and the *Pſalmes* endited by the ſame to be ſubſtituted in their roomes, and *Davids Pſalmes* to be ſilenced, that our *Pſalmes* might be attended.

Chap. VII.

Concerning the Singers: and firſt, whether one alone to ſing, or the whole Church.

THe third Queſtion about Singing of *Pſalmes*, *concerneth the Singers*. For though vocall *Singing* be approved, and alſo the Singing of *Davids Pſalmes*, yet ſtill it remaineth to ſome a Queſtion, who muſt ſing them. And here a threefold ſcruple ariſeth. 1. Whether one be to ſing for all the reſt, the reſt joyning onely in ſpirit, and ſaying, Amen; or the whole Congregation? 2. Whether women, as well as men;

or men alone? 3. Whether carnall men and Pagans may be permitted to ſing with us, or Chriſtians alone, and Church-Members?

Touching the firſt of theſe Scruples; It is out of doubt. 1. That a Chriſtian man for his own private ſolace and edification, may ſing a *Pſalme* alone by himſelfe; as *Aſaph* had his Songs by night, *Pſal.77.6.2.* It is granted, that he who had a ſpirituall and extraordinary Gift of enditing a *Pſalme*, might ſing it himſelfe, and the reſt of the Church joyne with him in Spirit, ſaying Amen: though in the old Teſtament, he that endited the *Pſalme*, gave it to the Maſter of Song, to be ſung publiquely, by others as well as himſelfe. But the Queſtion is of Singing the *Pſalmes* of *David* and other Scripture *Pſalmes*, whether they are to be ſung by the whole Congregation, or by one alone for all the reſt, (the reſt joyning onely in the Spirit, and in the cloſe) ſaying, Amen; And to make good this latter way,

"*Object.1.* It is alledged, In the Church of *Corinth*, one had a "*Pſalme*, 1 *Cor.14.26.* And he that had a *Pſalme* ſung in the Spi- "rit, and was directed to ſing with underſtanding alſo, (that is, "in a tongue underſtood by the whole Church) that they might "joyne with him in Spirit, and ſay Amen, *ver.15, 16.*

Anſw. This onely concerned the extraordinary *Pſalmes*, endited by ſuch as had alſo a gift of Tongues as well as of *Pſalmes*. For therefore it is, that ſuch are directed, as they ſing in the Spirit, that is, by a ſpirituall gift, ſo to ſing with underſtanding alſo, to wit, with the underſtanding of the Church. But this concerneth not the Singing of the *Pſalmes* of *David*, which now are not given by any peculiar gift to any one man.

"*Object.2.* It is alſo alledged, That Singing of *Pſalmes* is an act "of Prophecy. And the Prophets were to ſpeake one after ano- "ther, and if any thing were revealed to another that ſate by, "the firſt was to hold his peace, 1 *Cor.14.30,31.*

Anſw. Prophecy is taken two wayes in Scriptures, to omit other acceptions of the word, not pertinent to the point in hand. 1. Sometimes more ſtrictly and properly, for Preaching, that is, for expounding and applying Scripture to edification. 2. Sometimes more largely, for the publiſhing of ſpirituall things to the glory of God, and edification of our ſelves or others. And in this

ſence

ſence Maſter *Perkins* (in his *Propheticâ*) maketh two parts of it, { 1. Preaching of the Word. 2. Prayer; for which he quoteth, *Gen.*20.7. *Abraham is a Prophet, and he ſhall pray for thee*; he quoteth alſo, 1 *Chron.*25.1. where the Sonnes of *Aſaph*, *Heman*, and *Jeduthun*, who were Singers, are ſaid *to Prophecy with Harpes*. Which argueth that ſinging of *Pſalmes* as well as Prayer, may in ſome ſence, (to wit, in this large ſence) be called an act of Prophecy. But in this ſence *Paul* doth not ſpeake of Prophecy; for hee doth expreſly diſtinguiſh it from Prayer, and much more from ſinging, 1 *Cor.* 11.4,5. And in this 14 Chapter to the *Corinthians*, hee doth plainly diſtinguiſh prophecy from ſinging *Pſalmes*; for when he exhorteth them to covet after ſpirituall gifts, chiefly, that they might Prophecy, (1 *Cor.* 14.1.) it is not his meaning, they ſhould chiefly covet after the gift of enditing or ſinging of Pſalmes, but rather after the gift of Preaching, to wit, of expounding and applying Scripture to edification. When therefore *Paul* directeth the Prophets to ſpeake one by one, *ver.* 30, 31. He ſpeaketh not of that kind of Prophecy, whereby many may ſing one and the ſame *Pſalme* together, but of the other kind of Prophecy, which is Preaching. Howbeit, true it is alſo, that if many ſhall ſing ſeverall *Pſalmes* at one and the ſame time together in one and the ſame Congregation, it would breed the like confuſion in the Church, as if the Prophets ſhould ſpeake two or three, or more of them at once.

" If it be ſaid, Why, is it not a confuſion for ſo many voyces to " joyne together in ſinging a *Pſalme*, though it be one and the ſame " *Pſalme*?

Anſw. No more now in the *New Teſtament*, then it was in the Old, when the Trumpeters and Singers were as one, to make one ſound to be heard in praiſing the Lord, and *when they lift up their voyce, with the Trumpeters, & Cymbals, and Inſtruments of Muſick, and praiſed the Lord, ſaying, for he is good, for his mercy endureth for ever*, 2 Chron.5.13. For then God ſhewed his approbation and acceptance of that concourſe and conſent of ſo many voyces together, by filling the houſe of the Lord with a Cloud, which was a gracious ſigne of his viſible preſence with them, and acceptance of them, and of their worſhip. And ſurely, If the concourſe and conſent of ſo many voyces had been a confuſion, doubtleſſe it would have

have been as much displeasing to God in the old Testament, as in the *New*. For God is not a God of confusion in the Churches of the Saints, whether of the *New Testament*, or of the old, 1 *Cor*. 14. 33. And if our desire be, the will of God may be done on earth as it is done by the Angells in Heaven, we reade of a *multitude of an heavenly hoast of Angells, praising God, and saying, Glory be to God on High*, &c. without any confusion.

" *Object*. 3. Scarce any example can be given of any entire Con-
" gregation, that sang together, mentioned in Scripture.

Answ. 1. Though no example could be given, yet it is a sufficient warrant for the Duty, if any Precept have been given of it in Scripture, and the Precept is plaine in *Colos*. 3. 16. where the whole Church of *Colosse* is exhorted to have *the word of Christ dwell richly in them*, not onely to Teach and Admonish one another, (as well in the *Psalmes*, as other Scriptures) but also to sing the *Psalmes* with holy melody to the Lord. If God had reserved this Dutie to some select Choristers, he would have given some direction in the *New Testament* for their Qualification and Election: But since he speaketh nothing of any such select Musitians, he commendeth this Dutie to the whole Church.

" *Answ*. 2. It is not safely said, that scarce any example in Scrip-
" ture can be given of any entire Congregation that sang toge-
" ther.

For 1. In *Exod*. 15. 1. *Moses* and the childrea of *Israel* are said to sing a Song of Thanksgiving to the Lord. And the same, they, that sang this Song, the same are said soone to forget Gods works, and not to waite for his Counsell, but to fall a lusting, *Psal*. 106. 12, 13, 14. which was the body of the people.

2. Christ and his Disciples when they administred and received the Lords Supper, (which was a Church Act) they were an entire Congregation. *And they after Supper sung a Psalme or Hymne*, Mat. 26. 30. To say, that one sang it, and the other joyned in Spirit, saying Amen, hath no foot-hold in the Text. It might as well be said, they all tooke the bread, they all blessed it, and brake it, and gave it, in that one did it, and all the rest joyned in Spirit, and consented, and like enough to the blessing of it, said Amen.

3. It is no straine of wit, but a solid and judicious exposition of the fourth Chapter of the *Revelation*, to make it a description of a par-

particular visible Church of Christ, according to the platforme and patterne of the *New Testament*: where, as the *foure living Creatures*, are the foure sorts of Officers, so the *twenty-foure Elders* set forth the brethren in the Church, who are as Elders (in respect of their ripe age, *Gal.* 4. 1, 2, 3.) and twenty-foure, in number, answering to the twenty-foure Orders of Priests and Levites, 1 *Chron.* 25. 9. &c. And these are all said to joyne together *in singing a new Song unto the Lambe*, Rev. 5. 8, 9, 10.

" *Object.* 4. If the whole Church should sing together, then all " the members were Teachers. For the Apostle biddeth us to Teach " and Admonish one another in *Psalmes*, Colos. 3. 16. But the " same Apostle denyeth all to be Teachers, 1 *Cor.* 12. 29.

Answ. Though the Apostle bid us to Teach and Admonish one another in *Psalmes*; yet he doth not say, that we should teach one another by singing *Psalmes* together; But hee there holdeth forth a twofold use and improvement of the whole word of God dwelling richly in us, and a threefold use and improvement of the *Psalmes*. The whole word of God dwelling richly in us, is to be improved to the Teaching and admonishing of one another: but the *Psalmes* are to be improved, not onely to both these ends (as all the rest of the Word beside) but to a threefold end also, even to the Singing of Praises to the Lord. Now in this third end, all the Congregation may joyne, in improving the *Psalmes* thereunto, though not in the Publique teaching or Admonishing of the Church by them, yet in setting forth the Praises, the Counsels, the workes of God declared in them.

Answ. 2. Though not every one that Singeth a *Psalme*, may be said forthwith to Teach or Admonish them that sing with him, yet hee that appointeth the Psalme to be sung, may be said to teach and Admonish the whole Congregation that are to sing it, or heare it. *Julian* the Apostate, tooke himselfe to be admonished, yea and reproved when the Christians sang in his hearing the 115. and 97. *Psalmes*; which declare the vanity of Idols, and the confusion of such as worship them, as is recorded in the Church-Story by *Socrates*, *Theodoret*, *Nicephorus*.

Answ. 3. Though the Apostle deny all to be Teachers, his meaning is onely to deny, that they are all Teachers by publique Office, to attend upon Expounding and applying Scripture to

publique edification: But it was no part of his meaning, either to forbid private Teaching, or Admonition of one another, (for then *Aquila* and *Priscilla* had gone too farre in instructing *Apollos*, *Acts* 18.26.) or to forbid the quickening and edifying of the Spirit of one another, by singing together *Psalmes* of Instruction, Admonition, Consolation to themselves, and Prayers and Praises to the Lord.

CHAP. VIII.

Whether Women may sing as well as Men.

THe second scruple about Singers is, *Whether women may sing as well as men.* For in this point there be some that deale with us, as *Pharaoh* dealt with the *Israelites*, who though he was at first utterly unwilling that any of them should goe to sacrifice to the Lord in the Wildernesse, yet being at length convinced that they must goe, then hee was content the men should goe, but not the Women, *Exod.*10.11. So here, some that were altogether against singing of *Psalmes* at all with lively voyce, yet being convinced, that it is a morall worship of God warranted in Scripture, then if there must be a Singing, one alone must sing, not all, (or if all) the Men onely, and not the Women.

"And their Reason is. 1. Because it is not permitted to a woman to speake in the Church, 1 *Cor.*14.34. how then shall they "Sing? 2. Much lesse it is permitted to them to Prophecy in the "Church, 1 *Tim.*2.11,12. And singing of *Psalmes* is a kind of "Prophecying.

One answer may at once remove both these scruples and withall cleare the Truth, It is apparent by the scope and context of both those Scriptures, That a woman is not permitted to speake in the Church, in two cases. 1. By way of Teaching, whether in expounding, or applying Scripture. For this the Apostle accounteth an act of Authority, which is unlawfull for a Woman to usurpe over the man, 2 *Tim.* 2.13. And besides, the woman is more subject to Error then the man, *ver.*14. And therefore might soone prove a Seducer, if she became a Teacher.

2. It

2. It is not permitted to a woman to ſpeake in the Church, by way of propounding Queſtions, though under pretence of deſire to learne for her own ſatisfaction; but rather it is required ſhee ſhould aske her husband at home, 1 *Cor.*14.35.

For under pretence of Queſtioning, for learning ſake, ſhe might ſo propound her *Queſtion*, as to Teach her Teachers; or if not ſo, yet to open a doore to ſome of her own weake and erroneous apprehenſions, or at leaſt ſoone exceed the bounds of womanly modeſty.

Nevertheleſſe in two other caſes, it is cleare a woman is allowed to ſpeake in the Church. 1. In way of ſubjection, when ſhee is to give account of her offence. Thus *Peter* Queſtioned *Saphyra* before the Church touching the price of land ſold by her and her husband, which her husband had concealed by his lye: And ſhee accordingly ſpake in the Church to give anſwer to his *Queſtion*, *Acts* 5.8. 2 In way of ſinging forth the Praiſes of the Lord, together with the reſt of the Congregation. For it is evident the Apoſtle layeth no greater reſtraint upon the women for ſilence in the Church, then the Law had put upon them before. For ſo himſelfe ſpeaketh in the place alledged, 1 *Cor.*14.34. *It is not permitted to the women to ſpeake, but to be under ſubjection, as alſo ſaith the Law.* The Apoſtle then requireth the ſame ſubjection in the woman, which the Law had put upon them: no more. Now it is certain, the Law, yea the Lawgiver *Moſes* did permit *Miriam* and the women that went out after her to ſing forth the praiſes of the Lord, as well as the men, and to anſwer the men in their Song of thankeſgiving; *Sing yee to the Lord, for he hath triumphed gloriouſly: the horſe and his rider hath he throwne into the Sea*, Exod.15.20,21. Which may be a ground ſufficient to juſtifie the lawfull practiſe of women in ſinging together with men the Praiſes of the Lord. And accordingly the ancient practiſe of women in the Primitive Churches to ſing the publique praiſes of the Lord; wee reade recorded in the Eccleſiaſticall Hiſtory, *Socrates* 2. Booke, Chapter 18. of the Greeke Copie, and Chap.16. of the Latine, *Theodoret* third Booke, Chapter 17.

CHAP. IX.

Whether carnall men may ſing, as well as godly Chriſtians?

THe third ſcruple about the Singers remaineth, *Whether carnall men and Pagans may be permitted to ſing with us, or Chriſtians alone, and Church-members?* What wee beleeve in this poynt, may be ſummed up in theſe three particulars.

1. That the Church and the members thereof are called to ſing to the Praiſes of God, and to their mutuall edification: For they were Churches of Chriſt, and members of Churches, whom the Apoſtle exhorteth to ſpeake to themſelves, and make melody to the Lord with Pſalmes and Hymnes and ſpirituall ſongs, *Eph.*5. 19. *Coloſ.*3.16.

2. That the Praiſing of God with *Pſalmes* is comely for all the upright, whether received into the Fellowſhip of any particular viſible Church, or no. For ſo much the words of *David* hold forth, *Praiſe is comely for the upright*, Pſal. 33.1.3.

3. Though ſpirituall gifts are neceſſary to make melody to the Lord in ſinging; yet ſpirituall gifts are neither the onely, nor chiefe ground of ſinging; but the chiefe ground thereof is the morall duty lying upon all men by the Commandement of God; *If any be merry to ſing Pſalmes*, Jam.5.13. As in Prayer, though ſpirituall gifts be requiſite to make it acceptable; yet the duty of Prayer lyeth upon all men, by that Commandement which forbiddeth Atheiſme; it is *the foole that ſaith in his heart, There is no God*; of whom it is ſaid, *they call not upon the Lord*, Pſal.14.1.4. Which alſo may ſerve for a juſt Argument and proofe of the poynt.

1. If by the Commandement of God, and indeed by the light of Nature, if all men be bound to pray unto God in their diſtreſſes, (as even *Jonah's* Marriners will confeſſe in a ſtorme, *Jonah* 1.6.) then all men are likewiſe bound to ſing to the praiſe of God in their deliverances, and comforts; For the word runneth alike levell, *Is any afflicted, let him pray? Is any merry? let him ſing Pſalmes*, *James*, 5.13.

A ſecond proofe may be taken from the generall Commandement to all men upon earth to ſing to the Lord, *Pſal.96.1. Sing unto the Lord all the earth,* Pſal.100.1,2. *Make a joyfull noyſe unto the Lord all yee Lands, come before his preſence with ſinging.* Pſal. 68.32. *Sing unto the Lord all the Kingdomes of the earth, O ſing Praiſes unto the Lord.* And indeed the grounds and ends of Singing, though ſome of them doe more peculiarly concerne the Church and people of God (and therefore they of all others are moſt bound to abound in this Dutie;) yet ſundry of the grounds and end of Singing are common to all the ſonnes of men, and therefore none of them to be exempted from this ſervice. As, the ſoveraignty of God, *The Lord is a great God, and a great King above all Gods,* Pſal.95.3. And therefore *make a joyfull noyſe to him with Pſalmes,* ver.2. *He is to be feared above all Gods,* Pſal.96.4. And therefore *ſing unto him all the earth.*

The greatneſſe of Gods workes of Creation and Providence, they are other grounds of Singing, and they concern all the ſonnes of men in common, *Pſal,* 145.6. to 10. *The Lord giveth food to all fleſh,* ver.15,16. Therefore let all fleſh bleſſe his holy Name, *ver.21. Let every thing that hath breath Praiſe the Lord for his mightie Acts, and for his execellent Greatneſſe,* Pſal.150.2. to 6. The end of ſinging is to praiſe the Lord for his goodneſſe, and to ſtirre up our ſelves and others to ſerve the Lord with chearfulneſſe & glad hearts. And therefore *Travellers, Priſoners, Sickmen, Seamen,* being ſaved from ſeverall diſtreſſes by the good hand of God, they are all of them commanded *to praiſe the Lord for his goodneſſe,* and to *declare his wonders before the ſonnes of men,* Pſal.107.6. to 32.

" *Object.* 1. Againſt the ſinging of all ſorts of men in the Congre-
" gation, carnall as well as Chriſtian, is taken from the examples
" of Song ſet forth in Scripture, which both in the *old Teſtament,*
" and in the *New,* were onely performed by the Church and
" Church-members. As the Song of *Moſes* at the red Sea was ſung
" by *Moſes,* and the children of *Iſrael,* Exod.15.1. His other Song,
" *Deut.*32. he was commanded to teach it to the children of *Iſrael,*
" *Deut.*31.19. The Song of *Deborah* was ſung by her and *Barak,*
" *Judg.* 5.1. Under the Kings of *Judah,* and after the returne
" from Captivitie, the Officers of the Church onely ſang for the
" more orderly carrying on of that Ordinance, 1 *Chron.*6.31,32.
" & 16.4. *Neh,*11.22,23. " In

"In the *New Teſtament*, Chriſt and his Apoſtles ſang in a place "apart from others, *Mat.*26.30.

"In the Church of *Corinth*, none but the brethren had libertie of "Prophecy, in Teaching or Singing *Pſalmes*. In the *Revelation* the "*foure Beaſts*, and the *twenty-foure Elders*, and the 144000. who "ſung the praiſes of God and of the Lambe, were apparent repre-"ſentations of the Church her Officers and Members, *Rev.*5.9. "& 14.3. & 15.1, 2, 3, 4.

Anſw. 1. All theſe examples prove no more, but what we willingly grant, and what in the former part of this diſcourſe, we have been occaſioned to maintaine and prove, to wit, that it is lawfull, not onely for one man alone, but for a whole Church, Officers and Members, to ſing the praiſes of the Lord in heart and voyce together with one accord, and ſo much all theſe places doe evince.

2. We live not by examples onely, but by precepts alſo. And evident precepts have been alledged already, for the generall practiſe of Singing by all the ſonnes of men upon the face of the earth.

3. Some of theſe examples doe allow even wicked men and Apoſtates to ſing, though it be to upbraide and convince their wickedneſſe. As that Song of *Moſes*, Deut.32. was appointed to be ſung by the children of *Iſrael*, not onely in *Canaan*, but in their State of Apoſtaſie, and calamitie, *When evill ſhould befall them in the latter dayes*, Deut.31.19.21,22.29.

"*Object.*2. It is one of the peculiar priviledges of the Church, "that the publique diſpenſation of the Word is committed onely "to them, *Rom.* 3.2. & 9.4. But ſinging for the matter of it, is "nothing elſe, but the word, *Col.*3.16. And the act of ſinging in "publique, is the publique diſpenſation of it.

Anſw. 1. The publique diſpenſation of the Word, to wit, by Preaching, that is, by expoſition and application of the word, and that in way of office, is committed onely to the Church, and to ſome ſelect members of the Church, chiefly for the Churches ſake, though the benefit thereof may redound alſo to men without. But the publique diſpenſation of the word is not ſo confined to the Church, but that occaſionally men without may publiquely as well as privately, diſpenſe the counſell and will of God both to the Church, and to men out of the Church. And it may be a ſinne

both

both in Gods people and in others, not to hearken to it. *Pharaoh Necho* (though neither *Iſraelite* nor *Proſelyte*) yet by his Embaſſadors did publiquely declare the counſell of God to *Joſiah*: and it was a dangerous ſinne in *Joſiah*, that he did not hearken to the words of *Necho*, which the Text ſaith, *were from the mouth of God*, 2 *Chron.* 35.21,22. *Balaam* publiquely diſpenſed the counſell and word of God throughout the 23. and 24th Chapters of *Numbers*, to *Balack* and the Princes of *Moab*: and it was a deſolating ſinne in *Balack* and the Princes of *Moab*, that they did not hearken to him: and it would have been a ſinne in the Church of *Iſrael* alſo, if they hearing of the ſame, had not received his Prophecies (which God put into his mouth) as the word of God. The King of the *Philiſtims* reproved both *Abraham* and *Sarah* from the word of the *Lord* Gen.20.9,10.16. and it had been a ſinne in them both, to have neglected his reproofe.

Anſw. 2. It is one thing publiquely to diſpenſe any Ordinance or worſhip of God, which is peculiar unto the Church, (as the Seales, and Cenſures, and the like:) another thing to joyne with the Church in ſuch parts of the publique worſhip of God, which are not peculiar to the Church, but common to all the ſonnes of men. Of which ſort the publique prayers and praiſes of God be, and to the *Pſalmes* alſo; which though they be diſpen'ed and offered up in the very words of God, yet due praiſes are not therefore the more undue, becauſe they are offered up in due words

"*Obiect.* 3. It is confuſion for the Church and the world to ſing "together, in a mixt Aſſembly.

Anſw. 1. All that are out of the Church, are not forthwith the world, many are called out of the world (and ſo indeed all ought to be, except the children of the faithfull) before they be received into the Church. And ſuch though they do ſing with the Church, yet it is not a ſinging of the Church and world together; becauſe they are not of the world, but Chriſt hath called them out of the world, and the world hateth them.

Anſw. 2. It is no confuſion, but lawfull communion, for Church and world to joyne together in a mixt Aſſembly, to performe ſuch duties, as God requireth of them in common: as to heare the word of God, and the like. In *Antioch* in *Piſidia*, the whole Citie almoſt (the greateſt part whereof were Pagans) came together to heare

heare the word of God, *Acts* 13.44. Was this a confusion? And what if the Apostles had prayed in that mixt Assembly, and all the faithfull had said Amen to their prayers, and what if Pagans also understanding what they prayed, had said Amen with them, had it been a confusion? Yea what if in such an Assembly, they should not depart without the publick praises of God in a *Psalme*, and that whole mixt Assembly should joyne together in the singing of it, would it be a confusion? If it be no confusion for all sorts of men to joyne together in a mixt Assembly to heare the word of God, because it is a dutie required of them all; then neither is it a confusion, but a lawfull communion to joyne together in singing the praises of God in a *Psalme*, because it is a dutie required of them all. *David* foretelleth, *that all the Kings of the earth* (and why not their people as well?) *shall praise the Lord, when they heare the words of his mouth. Yea they shall sing in the wayes of the Lord, that great is the glory of the Lord*, Psal.138.4,5.

"*Object*.4. The end of singing is to instruct, admonish, and com-
"fort the Church: but the world must not instruct the Church,
"the Church having received sufficient gifts by Christs ascension
"to edifie it selfe, *Eph*.4.7. to 12. This were to borrow Jewells
"of the *Ægyptians* to make a golden calfe, and to put the Arke in-
"to a Cart, to be drawne by oxen, that should be carried by Le-
"vites.

Answ.1. The end of singing is not onely to instruct, admonish, and comfort the Church, but such also as are godly, though out of the Church. *Praise is comely for the upright*, whether in the Church, or out of it. Nay further, the end of singing is not onely to instruct, and admonish, and comfort the upright, but also to instruct, and convince, and reprove wicked, as hath been shewed, *Deut*.31.19.

Answ.2. The end of singing, is not onely to instruct, and convince, and edifie men but also to praise and glorifie God, *Psal*.96.1,2. Though the Church might be sufficient to edifie it selfe: yet is it not sufficient to glorifie God alone: which is a duty lying upon all the sonnes of men, yea in their kinde, upon all the creatures.

Answ.3. Though the Church have received from Christs ascension sufficient helpes within it selfe, to edifie it selfe: yet if his Provi-

Providence also cast in other helpes from without to edifie it, it is from the vertue of the same ascension of Christ sitting at Gods right hand; and such helpes are not to be rejected. *Josiah* did not well to reject the admonition of *Pharaoh Necho*: *Abraham* and *Sarah* did well to receive the admonition of *Abimelech*. And yet neither *Pharaoh* nor *Abimelech* were of the Church.

Answ. 4. The admonition and instruction given in the singing of a *Psalme*, is rather given by him that penned the *Psalme*, and by him that appointeth the *Psalme* to be sung, then by every Singer, unlesse the admonition and instruction be to himself by the words: and unlesse there be a stirring up of affection to himselfe and others, by the blessing of God upon the harmony.

Answ. 5. Though it was an abuse of the *Ægyptian* Jewells, to borrow them to make a golden calfe; yet it was no abuse of them to offer them to God for the building and furnishing of the worke of the Tabernacle. God forbid any Christian soule should please it selfe in comparing the Praises of the holy and glorious God to the golden calfe; for though the Singing of the praises of God by carnall men, may be compared to the employment of *Ægyptian* Jewells to that end for which they are used: yet that end being the praising of God, and in such a way as God hath enjoyned to all men, it is not an employment of *Ægyptian* Jewels to the making of a golden calfe, but to the Praises of the living God, who is the Saviour of all men, especially of all them that beleeve.

Nor is there any resemblance between putting the Arke upon a Cart to be carried by Oxen, which should have been carried by Levites, and the permitting of men out of the Church to joyne in singing the Praises of the Lord. For neither doe the members of the Church (to whom the Lord hath chiefly committed the singing forth of his praises) lay aside this dutie, and leave it to Non-Members, (as the Levites laid aside the carrying of the Arke, and left in the Cart and Oxen:) neither are Non-Members as a Cart and Oxen, upon whom this dutie was never laid: But are all of them enjoyned, as to heare his Word, and to call upon his Name, so to sing forth the praises due unto his Name from all his creatures. There is much more just cause of feare, lest this new opinion of Rejecting of singing of *Davids Psalmes*, and disallowing any *Psalmes* to be sung, but such as are invented by ordinary common

gifts, and the ſame to be ſung onely by them that invent them, leaſt this new Opinion, I ſay, be worſe then the new Cart of the *Philiſtims*; for that was to carry the Arke of God to his place; but this new Opinion tendeth to carry this Ordinance of ſinging *Pſalmes* out of the Countrey. And there is the like cauſe of feare leaſt this over-prizing our perſonall ſpirituall common gifts, and the *Pſalmes* endited by them, above the *Pſalmes* of *David*, be not indeed the erecting of a golden calfe, in ſtead of the Cherubims of the Tabernacle.

" *Obiect.* 5. If Pagans and prophane perſons may ſing, they may " prophecy alſo in Chriſts ſpirituall Temple.

Anſw. It hath been ſhewed above, that Prophecy is taken two wayes in Scripture. 1. More properly for preaching the Word, that is, expounding and applying Scripture to edification. 2. More generally for ſpeaking or publiſhing the holy things of God, to the glory of God. In the former of theſe wayes, it is not for Pagans, or prophane perſons, ordinarily and allowably to Prophecy in Chriſts ſpirituall Temple, which is his Church. But in the latter way, it is not unlawfull as to ſay Amen, to the publique prayers of the Church, and thereby to expreſſe their joyning in prayer, (which is one act of Prophecy;) ſo to joyne with them in ſinging *Pſalmes*; which it hath been ſhewed above, is a dutie common to them with the Church, as well to joyne with them in hearing the Word. Wherein whether they edifie the Church or no, certain it is, it tendeth to the glory of God, that Gods praiſes ſhould be ſet forth by all the ſennes of men. And it is a further glory to God, that ſuch Pagans and prophane perſons ſhould ſing the word of God to their own conviction and confuſion of face: And from both, ſome edification and comfort redoundeth to the Church, to ſee the wicked convinced, and Gods Name to be glorified. For it is an honour to God, and a comfort to his Church, that our God is not as their God, our enemies being judges and witneſſes.

" *Obiect.* 6. The godly Jewes would not ſuffer the Samaritans to " build the Temple with them, though they offered themſelves, " *Ezra* 4. 2, 3. And if ſinging be Prophecying in any ſence, and " any way tending to the comfort or edification of the Church, " why ſhould we ſuffer prophane perſons to ſing with us?

Anſw.

Anſw. That the godly Jewes did reject the Samaritans from building with them, it was not out of morall conſideration, as if it were unlawfull for Heathens to contribute their aſſiſtance to the worſhip or Ordinances of God; but out of a ceremoniall reſpect, becauſe no Heathens or unclean perſons might be allowed to come into the Temple of the Lord, *Act.*21.28. 2 *Chron.*23.19. But by the death of Chriſt the Partition wall of Ceremonies is broken downe: and wee may allow Heathens and prophane perſons to come into our holy Aſſemblies, 1 *Cor.* 14. 24. which they would not admit. Certain it is, the godly Jewes themſelves did receive liberall contributions and oblations from the Kings of *Perſia*, towards the building and maintenance of the Temple, *Ezra* 7.21.to 24. and Chap.8.24.to 30. which was a morall acknowledgement of the honor due to the God of *Iſrael*, as wel by Gentiles as Jewes. If therefore the Jewes would accept acknowledgment of morall homage and ſervice from Heathens and prophane perſons to the God of *Iſrael*; why may not Chriſtians accept from Pagans and prophane perſons, their acknowledgement of morall homage and ſervice to our God, in ſinging forth his praiſes amongſt us?

" *Object.*7. Such carnall and prophane people, are not worthy to " take the Name and Praiſes of God in their mouthes; nor are " they able to make melody to the Lord; by ſinging to him *with* " *grace in their hearts*, as is required, *Col.*3.16.

*Anſw.*1. If we ſpeake of the worthineſſe of deſert, *John Baptiſt* was not worthy to looſe the latchet of Chriſts ſhooe, much leſſe to ſing forth his glorious praiſe. But if we ſpeake of the worthineſſe of fitneſſe, though it bee true, their uncleane lips are not fit to take the holy word of God into their mouthes; yet the holy word of God is fit to come into their minds and mouths alſo, to convince and reprove them of their Apoſtaſie from God, and rebellion againſt him, *Dent.*31.19. And howſoever they be unfit and unworthy to take Gods Name and Praiſe into their mouths; yet ſurely the Lord is worthy of all Praiſe and Glory, Bleſſing and Thankelgiving from them, and all the Creatures which he hath made.

Anſw. 2. It is true, carnall and prophane perſons are not able to make melody, and ſing to the Lord with grace in their hearts; yet that deſect doth no more excuſe carnall perſons from ſinging, then it doth excuſe them from Prayer, which they cannot per-

forme acceptably to God, without a Spirit of grace and faith. To Pray (and so to Sing) without Faith is a sinne; but not pray at all is a greater sinne: the one is Hypocrisie, the other Atheisme.

"*Object.* 8. Though the Scribes and Pharisees joyned in the "Temple-Songs upon the words of *David* in the worldly Sanctu-"ary: yet the melody made by such carnall and cleane mouths, "was farre more beautifull and glorious, then ours in the Assem-"blies made with a multitude of all manner of Singers, upon the "same words of *David* and *Asaph*. For although they that sang "in the Temple in those dayes were carnall, yet they were ap-"pointed to sing, and were choice Singers, endued with choice "(though common) singing gifts, which made the service most "beautifull, as men call beauty. But the melody of our Assembly "compared with theirs, hath no outward beauty in it. So that if "their melody were a Type of ours, then the Type is more glori-"ous then the Antitype, which is a dishonour to Christ.

Answ. 1. It is no dishonour at all to Christ, that the Type should be farre more beautifull and glorious to the outward man, then the Antitype. *Solomon* was a type of Christ, and the Temple of *Solomon* was a type of his body; and both *Solomon* himselfe and his Temple were farre more beautifull and glorious then Christ himselfe to the outward man, *Isa.*53.2. Yet this was no dishonour to Christ, whose beautie and glory was so divine and heavenly in the inner man, that all their outward beautie and glory, were but dim and darke shadowes to it.

Answ. 2. Wee doe not say, that their melody in the Temple, which was made with voyces, was a type of our melody made with our voyces, and singing the same *Psalmes* of *David* and *Asaph*. For though their Choristers were types of the whole Church, and their instruments of Musicke were types of the inward affections of our hearts, in singing forth the Praises of the Lord, to the honour of his name, to their own edification.

Answ. 3. Though their melody might be more beautifull and glorious to the outward appearance, as being more artificiall and more musicall: yet seeing the Spirit of Grace is more abundantly poured out in the *New Testament*, then in the old, if the holy Singers sing with more life and grace of the Spirit, our melody is the more beautifull and glorious before the Lord, and his spirituall Saints,

Saints, though theirs was more beautifull and glorious in the outward sence.

Answ. 4. Whether the Scribes and the Pharisees were any of them Musitians of the Temple, endued with choice gifts, and appointed to that office, (as you say) though wee doe not know it, yet neither will we deny it. But this we dare say, That if they were appointed to sing, so now not any choice order of men, but all the sonnes of men are commanded to Sing, as well as to Pray, as hath been shewed above.

"*Object.* 9. Where many sing together, (as in a great mixt Assembly) many sing they know not what: and they that doe "know what they sing, cannot but see, that many of the *Psalmes*, "which they doe sing, are not suitable to their own condition. "And how then can they sing such *Psalmes*, as Songs of their "own?

Answ. 1. The ignorance of men in discerning the true matter, or the right manner of a Dutie, doth not excuse them from performance of the Dutie: we speake of such morall Duties, as the morall Law of God and the Law of Nature requireth to be done. What if a man know not what nor how to pray? Yet that will not excuse him either from praying himselfe, or from joyning with others that are better acquainted with prayer, then himselfe. So it is here, what if many a man know not what, nor how to sing to Gods Praise? yet that will not excuse him, either from singing himselfe, or joyning with others, that have more spirituall skill in that kinde then himselfe.

Answ. 2. It is an ignorance of a mans selfe, and of the wayes of God, to thinke that any *Psalme* is unsuitable to his own condition. For every *Psalme* setteth forth either the attributes and works of God and his Christ, and this yeeldeth me matter of holy reverence, Blessing, and Praise: Or else it describeth the estate and wayes of the Church and People of God, and this affecteth me with compassion, instruction, or imitation: Or else it deciphereth the estate and wayes of the wicked, and this holdeth forth to me a word of admonition: Or else it doth lively expresse mine own affections and afflictions, temptations and comforts, and then it furnisheth me with fit matter and words to present mine own condition before the Lord. But whatsoever the matter of the *Psalme*

concerning God or his Chriſt, the godly, or the wicked, my ſelfe, or others, the good or evill eſtate of one, or other. It ever miniſtreth fit matter and occaſion to me of ſinging forth the Praiſes of the Lord, ſince the Name of God is to be bleſſed in all, whether it goe well or ill with our ſelves or others.

CHAP. X.

Of the manner of Singing.

THe fourth and laſt head of Scruples remaineth, touching *the manner of Singing*: concerning which a threefold Scruple ariſeth.

1. *Whether it be lawfull to ſing Pſalmes in Meeter deviſed by men?*
2. *Whether in Tunes invented?* (*Pſalme?*
3. *Whether it be lawfull in Order unto Singing, to reade the*

The two former of theſe Scruples, becauſe they ſtand upon one and the ſame ground, may fitly be handled together.

The judgement of the Churches of Chriſt in theſe Points, is doubtleſſe ſutable to their Practiſe, *That it is lawful to ſing Pſalms in Engliſh verſes* (which runne in number, meaſure, and meeter) *and in ſuch grave and melodious tunes, as doe well beſit both the holineſſe and gravity of the matter, and the capacity of the Singers.*

A double ground or reaſon may be given hereof: The former is this; If it be lawfull to tranſlate and turne the Hebrew Bible into Engliſh Proſe in order to reading, then it is lawfull alſo to tranſlate and turne *Davids* Hebrew *Pſalmes*, and verſe into our Engliſh Pſalmes and Verſe, in order to Singing. But the former of theſe, is a confeſſed Truth, and generally received amongſt Proteſtants; except onely Mr. *Smith*, who had a ſingular conceit in this Point, "That all Letters in the writings of the old Teſtament were typi-"call, (typing out the Law written in our hearts:) and therefore "would have all reading of the holy Scripture to be aboliſhed un-"der the *New Teſtament*. But Chriſt himſelf commanded his Diſciples to *ſearch the Scriptures*, Joh. 5. 39. And how ſhal they ſearch them, except they reade them? And the noble *Bereans* are commended for *ſearching the Scriptures*, in the examining of *Pauls* Doctrine,

ſtrine, *Acts* 17.11,12. which how could they have done without reading? And wherefore did all the Apoſtles and Evangeliſts write the *New Teſtament* in Greeke? a language of all more generally knowne then the Latine, and therefore much more then any other in the world, as *Tully* himſelfe teſtifieth *Pro Archiâ Poetâ*: was it not for this end, that the *New Teſtament* might be read, and generally underſtood of all Nations? And where it was not underſtood, there it might moſt eaſily be tranſlated out of a language well knowne unto the ſeverall language of every Nation? And as for the old Teſtament, it was tranſlated to their hands out of the Hebrew into Greeke almoſt three hundred yeares before the Apoſtles times. Yea wherefore did God commit the whole Counſell of his will and word to writing, for the edification and ſalvation of all his people, but that it might be read and underſtood of them all? If then it be the holy will of God, that the Hebrew Scriptures ſhould be tranſlated into Engliſh Proſe in order unto reading, then it is in like ſort his holy will, that the Hebrew *Pſalmes* (which are Poems and Verſes) ſhould be tranſlated into Engliſh Poems and Verſes in order to Singing.

The Conſequence is evident and undeniable. For preſuppoſing that God would have the Scriptures read of Engliſh men as well as of other Nations, then as a neceſſary meanes to that end, he would have the Scriptures tranſlated into the Engliſh Tongue, that Engliſh People might be able to reade them. In like ſort, preſuppoſing that God would have the *Pſalmes* of *David*, and other Scripture-*Pſalmes* to be ſung of Engliſh men, (as hath been evinced above in the ſecond Point) then as a neceſſary meanes to that end, he would have Scripture-*Pſalmes* (which are Poems and Verſes) to be tranſlated into Engliſh-*Pſalmes* (which are in like ſort Poems and Verſes) that Engliſh People might be able to ſing them. Now as all Verſes in all Poems doe conſiſt of a certaine number, and meaſure of Syllables; ſo doe our Engliſh Verſes (as they doe in ſome other Nations) runne in meeter alſo, which make the Verſes more eaſie for memery, and fit for melody.

A ſecond ground of this Point is this: If it be not lawfull to tranſlate Hebrew *Pſalmes* (which are Verſes) into Engliſh Verſes, which runne in number, meaſure, and meeter of ſyllables:) then it is not lawfull to expreſſe the elegancy of the Originall language

in

in a tranſlation; for it is an artificiall elegancy which the holy Penmen of Scripture uſed that they penned the *Pſalmes*, and ſuch like Poeticall books of Scriptures not in proſe, (which men uſe in common ſpeech) but in verſes, which obſerve a certain number and meaſure of ſyllables, and ſome of them run in meeter alſo, as thoſe know that know the Hebrew, and as *Buxtorf.* ſheweth in his *Theſaur. pag. 629.* Now ſurely then it were a ſacrilegious niceneſſe, to thinke it unlawfull lively to expreſſe all the artificiall elegancies of the Hebrew Text, ſo farre as we are able to imitate the ſame in a tranſlation. Yea doubtleſſe it were a part of due Faithfulneſſe in a Tranſlator, as to declare the whole Counſell of God, word for word; ſo to expreſſe lively every elegancy of the Holy Ghoſt, (as much as the vulgar language can reach) that ſo the People of God may be kindly affected, as well with the manner, as with the matter of the holy Scriptures.

And for the Engliſh Tunes that wee uſe in ſinging of *Pſalmes*, take this for a ground; Since God hath commanded us to ſing *Pſalmes and Hymnes and ſpirituall Songs*, and amongſt others, thoſe of *David*: and yet withall hath hid from us the Hebrew Tunes, and the muſicall Accents wherewith the *Pſalmes* of *David* were wont to be ſung. It muſt needs be that the Lord alloweth us to ſing them in any ſuch grave, and ſolemne, and plaine Tunes, as doe fitly ſuite the gravitie of the matter, the ſolemnitie of Gods worſhip, and the capacitie of a plaine People. As, to inſtance in a like caſe, when the Lord inſtituted the Paſchall Supper, and therein a whole Lambe to be eaten, the head, feet, and purtenances, and made no mention what drinke they ſhould uſe in it, whether wine, or water, or beere, or other liquor; It was therefore left to their libertie, to uſe any ſuch liquor as they were wont to drinke fit for ſuch meate as was to be eaten, and for ſuch ſtomacks as were to feed upon it: So here when the Lord appointed us to ſing *Davids Pſalmes*, and doth not appoint us in what Tunes, He therefore plainly leaveth us to our libertie, to make uſe of ſuch Tunes as are ſuitable to ſuch an Ordinance, and to them that partake in it.

"*Obiect.* 1. It will not follow, that becauſe the word is to be "diſpenſed in a knowne tongue, and ſo tranſlated into it, there- "fore Hebrew Songs into Engliſh Song. For the former, we have "the warrant of the Word to diſpenſe it for edification, exhorta-

"tion

"tion and comfort; but no word for the other, nor no gifts of "that kinde given for the Churches profit, to diſpenſe the word "this way. Such Songs therefore, and ſuch Tunes (which are "called grave Church-Tunes) are not of God. Nor doe I beleeve "that the Levites invented any New Tunes, I have no faith to be-"leeve that ever God betrufted mans corrupt nature, to frame "any thing in Gods worſhip to his praiſe. But ſuppoſe God had "ſo farre honoured the worldly Singers then; yet it will not fol-"low, that the Lord Jeſus alloweth us the like libertie now. He "will not now allow any fleſh to boaſt in his preſence, who is not "able to bring to paſſe ſo much as a good thought.

Anſw. To weaken the argument for tranſlating Hebrew Songs into Engliſh Songs and Tunes, taken from the like warrant of tranſlating Hebrew Scriptures into Engliſh Scriptures; This objection denieth, that we have either the like word, or the like gift, or the like libertie. Whereto our anſwer is, wee have all alike equally.

For 1. that wee have the like word for ſinging Hebrew Songs, hath been proved above, out of *Coloſ.*3.16. & *Eph.*5.19. And the ſame word that commandeth us to ſing them, commandeth us alſo the tranſlation of Hebrew Songs into Engliſh Songs, as a neceſſary meanes to the acceptable ſinging of them. For if we ſhould ſing Hebrew Songs in the Hebrew tongue, the People (the body of the Church) ſhould ſing without underſtanding, which were directly contrary to the Apoſtles Direction, 1 *Cor.*14.15.

2. That we have alſo the like gift of tranſlating Hebrew Songs into Engliſh Songs, as well as Hebrew Proſe into Engliſh Proſe, is evident by the event. For wee have not onely as many but more Tranſlations of the Hebrew *Pſalmes* into Engliſh *Pſalmes*, then of the Hebrew Bible into the Engliſh Bible.

" If it be ſaid, ſuch a gift of tranſlating Hebrew Songs into Eng-" liſh Songs, is but a Poeticall gift, not a ſpirituall gift.

Anſw. It might as well be ſaid, the tranſlating of the Hebrew Scriptures into Engliſh, is not a ſpirituall gift, but a Grammaticall, or Rhetoricall gift. Whatſoever the art or skill be, Grammaticall, Rhetoricall, Poeticall, they are all of them gifts of God (though common) and given chiefly for the ſervice and edification of the Church of God.

3. That we have also the like liberty of inventing Tunes, appeareth from what hath been said already; For if God have given us liberty and warrant to sing *Psalmes and Hymnes and Spirituall Songs*, then we must sing them in some Tunes. Now the Tunes of the Temple are lost and hidden from us, so that wee cannot sing them at all; and therefore we must sing such other Tunes, as are suitable to the matter, though invented by men.

" But you doe not beleeve that the Levites ever invented any " New Tune.

Answ. Either the Levites invented New Tunes, or the Psalmists delivered musicall Accents, and Notes together with the *Psalmes*: which seeing we understand not, either wee must not sing at all, or we must make use of such Tunes, as are invented by others.

" But you cannot believe, that ever God betrusted mans corrupt " nature, to frame any thing in Gods worship to his Praise.

Answ. Then you cannot beleeve, that ever God betrusted the Hebrew and Greeke Scriptures, to be read in the Christian Churches in English words; for all English words are framed by English men, in corrupt nature, to wit, without the immediate assistance of the Holy Ghost in the framing of them. And if wee may not make use of Tunes invented by men for the singing of the *Psalmes*, then neither may we make use of words invented by men for the Reading of the *Psalmes*, and other Scriptures. The one is as much a worship of God as the other: And English words are as much an invention of man as English Tunes. But least you should begin hereupon to take up a scruple against the Reading also of Scriptures in English words, as well as against the singing of *Psalmes* in English Tunes, and both upon this pretence of the inventions of men in the worship of God, be not ignorant, that such godly men as have been desirous of Reformation, and most zealous against humane inventions in the worship of God, they alwaies intended such humane inventions in the worship of God, as had no warrant but the wit and will of man, not such as had warrant either from consequence of Scripture, or light of Nature, or civill custome. For a woman to cover her head in time of publique Prayer, or Prophecying, and for a man to uncover his head, the Apostle warranteth both from the light of Nature, and the custome of the Churches, 1 *Cor.* 11. 4. to 16.

The

The Kisse of love in holy Assemblies was warranted, not by divine institution, (for then it were a sinne in us to neglect it now;) but by occasion of civill custome in those Nations; where, it being usuall in their Civill Assemblies to greet one another with a kisse of love, The Apostles doe not disallow the use of it in holy Assemblies, but onely require the sincerities and holinesse of the love expressed in such kisses, 1 *Cor.*16.20. 1 *Thes.*5.26. 1 *Pet.*5.14. These Apostles did not beleeve in this Point, as you doe, that God never betrusted corrupt Nature, to frame any thing in Gods worship to his Praise.

It is true, mans corrupt Nature cannot bring forth a good thought, to wit, a gracious thought, and that of it selfe, but yet by the helpe of Christ, it may bring forth both knowledge by Tongues, and Tunes by Musick; and that with as good allowance in the *New Testament* as in the Old. God did as much disallow any flesh to boast in his presence in the *old Testament*, as in the *New*, *Jer.*9.23,24. But what cause hath any flesh to boast, either of his spirituall, or common gifts? Seeing both are gifts, and received of God: and if received, why should men boast, as if they had not received them? 1 *Cor.*4.7.

" *Object.* 2. To sing with mans melody and meeter, doth not " hold forth any spirituall gift of Christ, but onely the art and " nature of man: whereas Prayer and Preaching doe hold forth " spirituall gifts. And the tuning of Scripture by mans art, it is " no gift of Grace, neither doth it redound to the praise of " Grace.

Answ. Though Prayer and Preaching doe hold forth spirituall gifts, yet all the Duties that tend to edification, doe not hold forth spirituall gifts, but some of them common gifts onely. The reading of the Scriptures tendeth to edification, as being it selfe an Ordinance of God, though exposition afterwards be added also, which is another Ordinance, *Deut.*31.11,12,13. And yet reading of the Scriptures is no spirituall gift. *Aquila*, and *Symmachus*, and *Theodotian*, translated the Hebrew Scriptures into Greeke, and yet none of them were endued with spirituall gifts, or at best but common. To say Amen at the end of a publique Prayer, tendeth to edification; and yet Amen may be said without holding forth any spirituall gift.

"But that which is ground of your ſcruple ſeemeth to be this, "that that which is no gift of Grace, how can it redound to the "Praiſe of Grace?

But the Anſwer is ready, that ſuch things as helpe either the underſtanding, or the affection, and are appointed of God for his worſhip; they do tend to edification, and ſo to the praiſe of grace, though they may be performed by a gift of God in Nature or art, without any ſpirituall gift of Grace: Tranſlation of the Scriptures into the Mother-Tongue, and the reading of them in a knowne tongue, doe both of them helpe the underſtanding: and being appointed of God, they tend to the edification of the people in the Grace of Chriſt. The tranſlating of the *Pſalmes* into verſe, in number, meaſure, and meeter, and ſuiting the Ditty with apt Tunes, doe helpe to ſtirre up the affection: And the ſinging of *Pſalmes* being appointed of God, they tend to make a gracious melody to the Praiſe of God and edification of his People. The ſound of *Aarons* Bells, and the blaſt of the ſilver Trumpets, and the workmanſhip of *Hiram* the Tyrian in *Solomons* Temple, did none of them hold forth any ſpirituall gift of grace: The gift of God in Nature and Art might reach them all. Yet all theſe being appointed by God, the putting forth of theſe gifts did tend to the edification of the Church of God in the Grace of Chriſt.

"*Obiect.* 3. The Meeter of the late Tranſlators, though it come "nearer to the Originall, then the former Meeters, yet not ſo neare "as the Proſe. They frame their words and ſentences more to the "Meeter, then the Proſe. Yea they ſometimes breake the Attri- "butes of God, and for the verſe ſake put *Jah* for *Jehovah*: which "is a mangling of the word.

Anſw. The meeter and verſe of the late Tranſlators, cometh as neare to the words and ſence of the Originall as doth the Proſe; eſpecially conſidering they doe withall expreſſe the holy Art of the Originall Hebrew Poetry, which the Proſe doth not attend unto. Neither doe the Tranſlators breake the Attributes of God, when for the verſe ſake, they put Jah for Jehovah; For both *Jah* and *Jehovah* doe hold forth one and the ſame Attribute of God, even his eternall being. The Evangeliſts and Apoſtles give us a patterne of greater changes of the Attributes of God, then that; any yet without breaking of the Attributes of God, and much

more

more without mangling of the word of God. It is an uſuall thing with them to tranſlate *Jehovah* the Lord, *Mat.*22.44. with *Pſal.* 110. 1. And yet *Jehovah* holdeth forth his eternall eſſence, the Lord his Soveraigne Dominion. It were ſacrilegious Blaſphemy to call this changing either the breaking of Gods Attributes, or the mangling of his word. Beſides, its very rare when the Tranſlators doe make any ſuch change of *Jah* for *Jehovah*: and to prevent all ſtumbling, either of your ſelfe, or others at it, I ſuppoſe they will helpe it in the next Edition of the *Pſalmes*.

"*Obiect.*4. What delight can the Lord take in ſuch Praiſes of "himſelfe, where ſinfull men, or the Man of ſinne hath an hand "in making the melody?

Anſw. God delighteth that his will ſhould be obeyed: at leaſt he abhorreth that his will ſhould be diſobeyed, though by ſinfull men, 1 *Sam.*15.22,23. Since God commandeth all men in diſtreſſe to call upon him, and all men in their mirth, to ſing his Praiſe, what is mortall ſinfull man, (Duſt and Aſhes) that he ſhould forbid, what God hath commanded? God knoweth how to allow, yea and to reward what is his own: when yet he taketh no pleaſure in the ſinfull manner of performance of any Dutie. God tooke notice of *Ahabs* humiliation, and rewarded it with reſpite of temporall judgements, though he tooke no pleaſure in his ſinfull hypocriſie, 1 *Kings* 21.27,28,29. And yet they that had an hand in making the Melody of the Engliſh *Pſalmes*, (whether in old *England* or *New*) were men of a better ſpirit then *Ahab*. But I can but marveile, why you ſhould put in the man of ſinne, as having any hand at all, in making this Melody. For neither the man of ſinne (by whom I ſuppoſe you meane Antichriſt) nor any Antichriſtian Church have had any hand in turning *Davids Pſalmes* into Engliſh Songs and Tunes, or are wont to make any Melody in the Singing of them, yea they reject them as *Geneva Gigs*; And they be Cathedrall Prieſts of an Antichriſtian ſpirit, that have ſcoffed at Puritan-Miniſters, as calling the People to ſing one of *Hopkins* Jiggs, and ſo hop into the Pulpit. God keepe all Anti-Pſalmiſts from the like Antichriſtian Spirit. They that have been in Antichriſtian Churches can tell you, that Popiſh Churches are not wont to ſing *Davids Pſalmes* tranſlated into verſe in their own Countrey Meeter, but they onely ſing the Proſe of

Davids

Davids Pſalmes in Cathedrall Notes. Which how farre your ſelfe cloſe withall, I leave to your ſelfe to conſider.

CHAP. XI.

Of Reading the Pſalmes in order to Singing.

THe laſt ſcruple remaining in the māner of ſinging, *Concerneth the order of ſinging after the Reading of the Pſalmes.* For it is doubted by ſome, and concluded by others that reading of the *Pſalmes* is not to be allowed in order to ſinging. We for our parts eaſily grant, that where all have books and can reade, or elſe can ſay the *Pſalme* by heart, it were needleſſe there to reade each line of the *Pſalme* before hand in order to ſinging. But if it be granted, which is already proved, that the *Pſalmes* to be ordinarily ſung in Publique, are Scripture-*Pſalmes*, and thoſe to be ſung by the body of the Congregation. Then to this end it will be a neceſſary helpe, that the words of the *Pſalme* be openly read before hand, line after line, or two lines together, that ſo they who want either books or skill to reade, may know what is to be ſung, and joyne with the reſt in the dutie of ſinging; It is no unwarrantable invention of man, brought into the worſhip of God, to make uſe of ſuch meanes, which the light of Nature teacheth us, to be either neceſſary or convenient helpes, either to the hearing or underſtanding of what is ſaid in the worſhip of God. Scaffolds erected in Meeting houſes are inventions of men; no expreſſe precept, nor example in Scripture calleth for them; and yet the light of Nature eaſily ſuggeſteth it, that they helpe to hearing, and ſo to edification, in as much as they draw multitudes of people to ſit within the Miniſters voyce; That which helpeth the very outward ſence of hearing, helpeth alſo knowledge and underſtanding, and ſo edification. And therefore no man taketh exceptions at Scaffolds as inventions of men, though they be uſed to helpe forward Gods worſhip, and ſpirituall edification; becauſe they are not brought in, nor uſed for ſpirituall meanes immediately, but remotely, ſo farre as they are fit to helpe the outward ſence of hearing and ſo underſtanding. Of like uſe is reading in order to Sing-

Singing. It giveth the People to heare, and so to understand, what is to be sung, that so they may joyne with the rest in singing of the *Psalme*: and by Singing be stirred up to use holy Harmony, both with the Lord and his People.

" *Object.* 1. The Scripture mentioneth no ordinary reading in any " Church, but that which is joyned with interpertation.

Answ. 1. The Scripture doth expresly mention *Baruch* to have read the word in a Church Assembly, without adjoyning any interpretation to it, *Jer.*36.6,7.

Answ. 2. As Preaching, of the word is an Ordinance, so reading the word in order to Preachiug, is an Ordinance also. In like sort, as singing of *Psalmes* is an Ordinance, so reading the *Psalmes* in order to singing, is allowable also.

Answ. 3. It is mentioned in Scripture, that the children of *Israel* did all joyne in singing the *Song of Moses* at the *Red Sea*, Exod.15.1. Now it is not credible, that they who were bred and brought up in bondage, were brought up to reade. It were much if one of a thousand of them could reade. If most of them could not reade, how could they joyne in singing that *Psalme*, unlesse some or other read, or pronounced the *Psalme* to them?

Answ. 4. Though it be true, that the Church of *Israel* had such an Ordinance amongst them, that after the reading of the Law, or the Prophets, some or other of the Priests or Levites, or Prophets, were wont to expound the same to the people, (*Acts* 13.15. & 15.21. *Neh.* 8.7,8.) yet the very reading of the word it selfe was also an Ordinance, though no Exposition followed, *Deut.*31. 11,12,13. *Deut.*27.14. to 26.

" *Object.* 2. The Scripture prescribeth not what Officer shall per- " forme this act, to reade the *Psalme* in order to singing.

Answ. The Scripture prescribeth this, as it doth many other matters of ordering Gods-house, to wit, under generall Rules. It is no where expresly prescribed in Scripture, who shall be the Mouth of the rest in the publique Admonition, or Excommunication of an Offendor; yet by generall Rules, it may easily be collected, That publique dispensations of the Church, doe ordinarily pertaine to the publique Officers of the Church. Any of the preaching or ruling Elders may warrantably goe before the people, in putting the words of the *Psalme* into their mouths.

Object. 3.

" *Object.* 3. This reading of the *Psalme* doth hinder the melody, " the understanding, the affection in singing.

Answ. If a mans prejudice against reading doe not hinder himselfe, Reading hindreth none of these; not melody, for the Reading is not in the art of singing, but in the pause; nor the understanding, for it helpeth such as cannot reade, or want Books to understand what is to be sung, which otherwise they could hardly perceive; nor the affection, for when the melody is not interrupted, and the understanding furthered, the affection is rather helped then hindred; or if it be hindred, lay the fault where it is, rather in a coy, or cold heart, then in a distinct and intelligent Reading.

CHAP. XII.

Answering the Objections brought from the ancient Practise of the Primitive Churches.

" *Bject.* 1. That practise which was anciently used in the " Churches immediately after the Apostles times, is " most probable to be neareſt the constitution of the " Apostles; and that practise which followed a great " while after it, is most probable to be furtheſt off; as the water is " pureſt and cleareſt, neareſt the fountain, and runneth more trou- " bled, and muddy afterwards. Now the practise of singing *Psalmes*, " which were made by the faithfull, was first in use: For those " *Psalmes* which the Primitive Christians used before day in the " time of Persecution, wherein they sang Praises to Christ their " God, (as *Pliny* writeth to *Trajan*) they are said to be made of " the faithfull.

" These were in use, even in *Johns* time, after he was called from " Banishment (after *Domitians* death) to order the Churches; " which practise also continued about three hundred yeares; " wherein there was more purity in Doctrine and Discipline, (as " useth to be under Persecution) then afterwards.

Answ. 1. This Syllogisme falleth short of Truth in both the Propositions: For it is not alwaies true, that the practise which was used in the Churches immediately after the pureſt times, is neareſt

neareſt to their conſtitution, (as the water is pureſt and cleareſt next the fountaine;) and that which followeth a great while after it, is furtheſt off. As water neare the fountaine may fall out to be troubled, and ſo become leſſe cleare and pure, then in his running courſe further off. The night following the day, though it be neareſt to the day, yet it is more darke, then the day following after, though it be further off from the day before. The Elders and People that lived in the dayes of *Joſhuah*, they ſerved the Lord: but when that Generation were gathered to their Fathers, *there aroſe another Generation after them, which knew not the Lord, and they did evill in the ſight of the Lord, and ſerved Baalim*, Judg. 3. 7. to 11. *Paul* forewarneth the Elders of *Epheſus*; He knew that after his departure *grievous Wolves ſhould come in amongſt them, not ſparing the flocke*, Acts 20.29,30. And *Euſebius* complaineth out of *Heſeſippus*, That after the Apoſtles times, the Church did not long remaine a chaſt and undefiled Virgin, *Hiſtor. Eccleſ. lib. 3. cap. 26.*

2. Neither is it true, that the practiſe of ſinging Scripture-*Pſalmes* followed a great while after the Apoſtles times, as if the faithfull had onely made uſe of their own perſonall gifts in compiling *Pſalmes* for the firſt three hundred yeares. For it is evident that in the next Century after the Apoſtles times, the Church did (as *Tertullian* teſtifieth, *Apologet, Chap. 39.*) *Deo canere*, either *de Scripturis Sanctis*, or *de proprio ingenio*, that is, either out of the holy Scriptures, or out of their own gift. Yea and *Pliny* himſelfe, (which is all the Teſtimony you alledge of the Churches practiſe for three hundred yeares) he doth not expreſſe what *Pſalmes* they ſang, whether out of the holy Scriptures, or out of their own gift, or that any one alone did ſing, but that they did *Carmen Chriſto quaſi Deo dicere ſuo invicem*, *Plin. Epiſt. lib. 10. Epiſt. 97.* Which *Tertullian* and others expreſſe, they did *Cœtus antelucanos habere ad canendum Deo & Chriſto*, *Apologet. cap. 2.* They met before day to ſing Praiſes to God and Chriſt, and to confederate Diſcipline.

3. Though they had made uſe of their perſonall gifts, more then they did in the times of the Primitive Perſecutions, during the firſt three hundred yeares, yet that would not argue they neglected the uſe of *Davids Pſalmes*; much leſſe would it incourage us

to neglect the use of *Davids Psalmes* now. During the times o those bloudy Persecutions, as the sufferings of the Saints abounded, so did their Consolations (through Christ) abound also. As God honoured sundry of them with miraculous gifts, so especially with a large measure of spirituall joy in the Lord, which might furnish them with more enlargement of heart, to compile *Psalmes* to set forth his Praise, then God is wont to bestow in more peaceable times.

4. Though sometimes they sang Scripture-*Psalmes*, and sometimes spirituall Songs by personall Gifts: yet both sorts evidence the judgement and practise of those times, touching vocall Singing. They did not onely make melody to the Lord with Grace in their hearts, but with Songs also in their mouths. Yea *Justin Martyr*, (who flourished within fiftie yeares after the Apostles time) or whosoever was the Author of those Questions and Answers *ad Orthodoxos* amongst his works, though he speak of Musicall Instruments, as utterly unfit for Church Assemblies, yet simple singing with the voyce he much magnifieth; as that which stirreth "up the heart to spirituall joy, and holy desires; as that which "subdueth the passions and concupiscences of the flesh; as that "which scattereth the evill suggestions of spirituall enemies; as "that which watereth, and refresheth the soule to fruitfulnesse in "good Duties; as that which stirreth up courage and constancy "in wrestlings for the Truth; and as that which giveth some "medicine to all the griefes, which befall a man through sad and "sorrowfull Accidents in this life, *Justin in Answ. to Q.* 107.

5. After the three hundred yeares after Christ were expired, yet not long after the times of Persecution returned in the dayes of *Julian* the Apostata, when the Christians of *Antioch*, together with the women and children, sang such *Psalmes* of *David* as cursed and reproached Heathen Idolls and Idolaters, *Socrates Eccles. Histor. lib.* 2. *cap.* 16. *in Gn. cap.* 18. *Theodoret* expresseth by name. *Psal.* 115. & *Psal.* 68. *Histor. Eccles. lib.* 3. *cap.* 17.

6. Although before the three hundred yeares were expired, wee reade in *Eusebius*, that one *Nepos* (though a Millenary) was well respected, as for other good gifts and works, so for divers *Psalmes* and *Hymnes* composed by him, (which some brethren did willingly use a long time after;) yet wee suppose, that was such a practise,

practise, as your self would not allow, to sing set formes of *Psalmes* invented by men, and to continue to sing them after their departure, and in the meane time, to refuse set formes of *Psalmes* endited by the Holy Ghost; as if the *Psalmes* endited by an extraordinary measure of the Spirit, were more uncleane, then the *Psalmes* endited by the common gift of an Ordinary Elder or Brother.

" *Object.* 2. *Samosatenus* the Heretick, (who denyed the Diety of " the Lord Jesus) was the first that within those first three hundred " yeares, opposed this singing by personall gifts.

Answ. Not out of respect to *Davids Psalmes*, but to avoyd the Hymnes which did set forth the Glory and Godhead of Christ, and to bring in *Psalmes*, which did set forth his own Heresie, and therewith his own Praises, as *Eusebius* testifieth, *Eccles. Hist. lib. 7. cap. 24. in lat. cap. 30. in gr.*

" *Object.* 3. The practise of singing *Davids Psalmes* was a later in- " vention, brought into the Church of *Antioch* by *Flavianus* and " *Diodorus*. And hence this custome was taken up by *Ambrose* and " *Augustine*: but vehemently opposed by one *Hilary* a Ruler there, " because they sang out of a Booke. Hence *Augustine* turned a Pa- " tron for it, forced thereto rather by the importunity of the peo- " ple, then of his own accord: as being destitute of weapons out " of the word of God for it: and therefore afterwards repented " of it, and wished the Custome removed.

Answ. 1. *Tertullians* testimony alledged above, doth evidently evince, that the singing of Scripture-*Psalmes* (and so of *Davids* was in use in the Church, before *Flavianus* and *Theodorus* were borne, *Apologet. cap.* 39. For *Tertullian* was about 140. yeares before them.

2. The practise brought in by *Flavianus* and *Diodorus*, was rather some new fashion of singing *Davids Psalmes*, then the singing of them. For as *Theodoret* reporteth it, they were the first that divided the Quire of Singers into two sides, and appointed one side of them to answer the other in the singing of them: and used the same at the Monuments of the dead, and that sometimes all the night long. But these inventions savoured rather of superstition, then of pure Primitive Devotion: though they wrought a good effect upon *Theodosius*, when *Flavianus* sent those Songs to be sung at his Table, to moderate his wrath against the Citizens of *An-*

book; see *Theodoret, Hist. Eccles. lib.* 2. *cap.* 24. *Zozomen, Hist. Eccles. lib.* 7. *cap.* 23.

3. It is spoken without warrant of Antiquity, that *Ambrose* and *Augustine* tooke up the practise of singing *Davids Psalmes* from *Flavianus* and *Diodorus*. For neither did they bring it in, (as was shewen out of *Tertullian*;) nor is the slackneſſe of ſome Churches in receiving an Ordinance, a juſt exception againſt the Ordinance, but rather a juſt reprehenſion of their negligence. And ſo much doth *Auguſtine* confeſſe in his 119 *Epiſtle, chap.* 18. Where ſpeaking of this practiſe of ſinging of *Pſalmes*, though it be, ſaith he, ſo "uſefull to the ſtirring up of the heart in godlineſſe, and to kindle "the affection of divine reading: yet the cuſtome of Churches is "divers about it, and the moſt members of the African Churches, "*Pigriora ſunt*, have been more ſloathfull in receiving it. In ſo- "much that the *Donatiſts* doe reprehend us, that wee ſing ſoberly "the divine Songs of the Prophets, whereas they inflame their "drunkenneſſe (as it were) by a Trumpet of exhortation to the "ſinging of *Pſalmes*, compoſed by their own humane wit.

By which reproofe of the *Donatiſts*, it may appeare that the cuſtome of ſinging *Davids Pſalmes* was in uſe in the African Churches, and in *Millain* alſo of former times; and that the Cuſtome brought into the Church of Millain to keepe the people awake in their night Watches againſt the Arrian violence, was the ſinging of *Pſalmes* after the Eaſterne manner, with more curioſity of Muſicke, and one ſide of the Singers anſwering another. And of this is *Auguſtine* to bee underſtood in the ninth booke of his *Confeſſions, chap.* 7.

4. It is not true, That *Auguſtine* became a Patron of ſinging *Davids Pſalmes*, rather forced to it by the importunity of the people, then of his owne accord. For hee ſaith expreſly in the ſame "Chapter of the ſame Epiſtle; That the practiſe of ſinging *Pſalmes* "and *Hymnes* is to be done without doubting, ſeeing it may be de- "fended out of the Scriptures, in which wee find both the Do- "ctrines, and Examples, and Precepts of Chriſt, and of his Apo- "ſtles for it. And the ſame *Auguſtine* in his firſt Tome and third "Rule, (as it is titled) *Nolite* (ſaith he) *cantare, niſi quod legitis "eſſe cantandum. Quod autem non ita Scriptum eſt ut cantetur, non "cantetur*; that is, doe not ſing but what you reade is to be ſung,

"but

" but that which is not written that it should be sung, let it not " be sung. Nor is it true, that *Augustine* repented, that the cu- " stome of singing *Davids Psalmes* was brought into the Church, " or that he wished rather it were taken away.

For though when hee saw his heart more taken up with the melody of the Tune, then with the sweetnesse of the matter, he could have wished the sweetnesse of the melody removed from his owne eares, and from the Church: yet still he would have them sung after the manner of the Church of *Alexandria*, and *Athanasius*: And then correcting himselfe; " But when I remember, saith he, " my Teares which I powred out at the singing of thy Church, in " the first restoring of my Faith, and how I am still moved, not " with the Song, but with the matter sung, when it is sung with a " cleare voyce, and convenient tune or modulation, I doe againe " acknowledge the great utility of this Institution.

And though he doe waver between the perill of delight to the sence, and experiment of wholsomnesse to the soule: yet his scruple was not of the lawfulnesse of singing *Davids Psalmes*, but partly of the pleasantnesse of the Tunes (which might be more artificiall, then the gravity of the Ordinance required) partly of the expediency thereof to himselfe, till his heart were more spirituall. His writing against *Hillarius jubentibus fratribus*, doth not argue, he wrote against his will, but by a good call, in defence of singing *Davids Psalmes* against a man that tooke up any occasion to carp at Gods Ministers. *August. Retract. lib. 2. cap. 11.*

" *Object.* 4. Besides it is to be noted, that Formes of divine Ser- " vice and Letanies begun to be used at the same time, in many " places. In the French Churches, and in *Constantines* Court and " Campe, both himselfe and his Souldiers using a Forme of Pray- " er, the Churches (as is wont under Christian Magistrates) grow- " ing proud and lazie. At which time they had also their Regular " and Canonicall Singers appointed hereunto by Office: The " *Psalmes* composed by private Christians (whom they call Idiots) " being interdicted in one and the same Counsell of *Laodicea*, till " at length all was turned into a Pageant in the yeare *666*. the fa- " tall figure of Antichrist: it being impossible (as it seemeth) that " the lively gifts of Gods Spirit in his people, should breath any " longer when Formes are once set up in the Church, &c.

Answ. Though *Constantine* appointed a forme of Prayer to his Souldiers, (*Euseb. lib. 4. de vit. Constantin. cap.* 20.) yet wee doe not reade that hee limited them to the use of it; much lesse that formes of divine Service and Letanies were brought into the Church in his time, nor scarce of an hundred yeares after. Neither were Regular and Canonicall Singers brought into the Church in his time. The Councell of *Laodicea* which allowed them, and interdicted *Psalmes* composed by divers Christians, was neare about sixty yeares after him.

2. Their forbidding any to sing, but such as were appointed to sing, (*Concil. Laodic. Can.* 15.) though they did it to abuse the Peoples abuse of the *Psalmes* by singing out of Tune; yet their care might better have been bestowed in learning the people to know and keepe the Tune, and in advising such as had lowd and strong voyces, and were skilfull of Song, to have led and kept the people in a decent melody. But otherwise for their prohibiting of singing of *Psalmes* composed by private men, and the reading of any books in the Church, but the writings of the Prophets and Apostles, as they doe in *Canon* 59. that so they might establish the reading of Scripture-bookes, and the singing of Scripture-*Psalmes*. It is so farre from superstition, that it tendeth rather to preferre divine Institutions, above humane Inventions. When they interdicted the *Psalmes* composed by private Christians, whom they called Idiots, or as we call them in our language, simple fooles. You are not ignorant that an Idoll in their language signifieth no more but a private man; and in the same sence the Apostle himselfe useth it, 1 *Cor.* 14. 16. though the Translators turne it unlearned.

Neither doe Formes of Gods Praise stop the breathing of the lively Gifts of Gods Spirit, when the Formes are no other, but such as were indited by the immediate Inspiration of the Holy Ghost; For when the *Psalmes* of *David*, and of other holy men of God, were commended to the Church of *Israel*, and by them were ordinarily sung in the Temple and elsewhere, would you say it did hinder the free passage of the breathing of the lively gifts of Gods Spirit, either in the Ministery of the Priests, or in the writings and Sermons of the Prophets? Surely *Elisha* found it otherwise, 2 *Kings* 3. 15. and the whole Church of *Judah*. As for 666 (which you call the fatall figure of Antichrist) judge you in your own soule before the Lord,

Lord, whether it doe more savour of an Antichristian spirit, for the whole Church to sing the *Psalmes* of *David* with one accord, or to sing *Te Deum*, or some other Anthem devised by a private spirit, one man alone? Sure it is (as we said before) Antichristian Churches doe utterly reject the singing of *Davids Psalmes* in the Meeter of each Nation in their Mother Tongue, yea and do reproach such *Psalmes* as *Genevah* jiggs; so farre are they off from closing with singing of them as an Invention of their own.

" *Object.*5. Let no man thinke, that the singing of *Davids Psalmes* " is an Ordinance of God, because many Christians have found " their affections stirred (as *Augustine* also did) in the singing of " them. This doth not justifie this practise, no more then it doth " Preaching by a false calling, because some have found conversion " by it; no more then it doth the receiving the seale of the Supper " in a false Church, and that with the Idolatrous gesture of knee- " ling, because some have found quickning and strengthening " Grace therein. For Gods goodnesse many times goeth beyond " his Truth.

Answ. We cannot say, That Gods goodnesse goeth beyond his Truth, though sometime he shew a man mercy out of his way. For we have the truth of Gods word to testifie, that so sometime he doth as *Saul* found converting grace in going to *Damascus* to persecute the Saints. But this we say, that when God doth thus, he either convinceth a man of the error of his way, before he shew him favour in it, (as he did *Saul*;) or else the way it selfe, or Dutie is of God, though there be some falling in the circumstance of it. Many of *Israel* that came to the Passeover in *Hezekiahs* time in their uncleanesse, yet they found mercy with the Lord. But it was because the Ordinance and Duty was of God, the failing was onely in the manner of Preparation to it, 2 *Chron.*30.18,19,20. But if *Micah* set up an invention of his own in his house, though he may promise himselfe a blessing in some orderly circumstance of it, (as he did *Judg.*17.13.) yet let him be sure he shall finde a curse in stead of a blessing, according as God hath expresst it, *Deut.*7.26. It is granted and bewailed, that there hath been found some sinfull failings in sundry circumstances of some Ministers callings: And yet because the substance of the calling was of God; many have found saving blessings in attending on their Ministery. And the Lords

Supper

Supper administred by them being of God, though the gesture in which it was received was corrupt, the Lord was pleased to accept and blesse what was his owne, and to passe by sinnes of ignorance in his people. But can it ever be proved that when any practise of Gods worship hath been but an humane and Antichristian invention, that it hath been nevertheless blessed with the communication of spirituall affections, and that not seldome and rarely, but frequently and usually; not to one or two Saints, but generally; not to the weakest, but to the strongest Christians? We are verily perswaded no such instance can be given since the world began. God is not wont to honour and blesse the wayes of superstition, with the reward of sincere devotion. But surely God hath delighted to blesse the singing of his holy *Psalmes*, with gracious and spirituall affections, not onely in *Augustines* time, & in *Justine Martyrs* before him, but from age to age to his Saints, usually, generally, and abundantly: so that doubtlesse the servants of God defraud their soules of much spirituall good, and comfort, who defraud themselves of the Fellowship of this Ordinance.

But here is the misery of the present age, that those Ordinances that men have practised, either without the knowledge of the true grounds thereof, or without the life and sence of the comfort of them, or without the sincere love of them, they have therefore afterwards in the houre and power of Temptation cast them aside, and so forsaken the holy Institutions of God, to embrace & please themselves in their own imaginations. How much more safe were it, for humble and sincere Christians, to walke in Gods holy feare, and in sence of their own ignorance, infirmities, and temptations, to suspect their own private apprehensions, and humbly to beg a Spirit of Light and Truth, to lead them into all Truth, and meekly to consult with Brethren without setting up any Idoll or forestalled Imagination in their hearts, before they resolve to runne a by-way, to the griefe and scandall of their Brethren. It is a Palsey distemper in a member to be carried with a different motion from the rest of the body: The Lord heale our swervings, and stablish us with a Spirit of Truth and Grace in Christ Jesus.

FINIS.